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COLLECTION

O F

TEXTS of SCRIPTURE,

W I T H

Short NOTES upon them, against
the Principal

Popish Errors:

Being a

SUMMARY

O F T H E

DOCTRINE

O F T H E

Church of *Rome*;

With a plain Refutation by Scripture.

L O N D O N,

Printed for *Samuel Norman*. 1686.

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CHAP. I.

That the holy Scripture doth not contain all that is necessary to Salvation, and that it is not sufficient. Bellarm. de Verbo Dei, lib.

4. cap. 3.

Contrary to that which is written in the second Epistle to Timothy, cap. 3. ver. 15. The holy Scriptures are able to make thee wise unto Salvation, through Faith, which is in Christ Jesus; That which makes us wise to Salvation, contains in it all that is necessary to Salvation, otherwise we should be but imperfectly wise unto it. But the holy Scriptures are able to make us wise unto Salvation. Therefore these do contain all that is necessary to Salvation.

Verf. 16. All Scripture is given by Inspiration of God, and is profitable for Doctrine, for reproof or conviction, for correction, for instruction in Righteousness. Note. That we have in the Scripture all that is needful to be a Rule to us of our Faith and Manners. For they are sufficient to teach the Truth, to convince Errour, to correct Vice, and to instruct in Virtue.

Verf. 17. That the Man of God may be perfect, thoroughly furnished unto all good Works. That which renders

ders the Man of God accomplisht, or as the Greek word imports, throughly perfect, or perfectly instructed to every good Work, contains all that is necessary to Salvation. But the Scripture renders the Man of God accomplisht, and perfectly instructed to every good Work. Therefore it contains all that is necessary to Salvation.

Psal. 19. 7. The Law of the Lord is perfect, converting the Soul; the Testimony of the Lord is sure, making wise the simple. That which is perfect, which converts Sinners, and gives Wisdom to the simple, is sufficient to Salvation. But the Scripture contains the Doctrine which is perfect and spotless, which converts Sinners, and gives Wisdom unto the simple. Therefore it contains that which is sufficient to Salvation.

Joh. 5. 39. Search the Scriptures, for in them ye think ye have Eternal Life; And they are they which testifie of me. Note; That our Saviour Jesus Christ does not reprove those that think to have eternal Life by the Scriptures; but on the contrary he exhorts to seek it diligently in them.

Joh. 17. 3. This is Life Eternal, to know thee the only true God, and Jesus Christ whom thou hast sent. But this Knowledge is given by the Scripture, cap. 20. 31. These things are written, that ye may believe that Jesus is the Christ the Son of God; and that believing, ye might have life through his Name. That which teaches us, what the chief and soveraign good and happiness of Man is and the way to attain unto it, contains all that is necessary to Salvation. But the Scripture teaches us what is the chief good and happiness of Man, and the way to attain unto it. Therefore it contains all that is necessary to Salvation.

In the Epistle to the Romans, cap. 15. ver. 4. Whatsoever things were written aforetime, were written for our Warning; that we through Patience and Comfort of the Scriptures

Scriptures might have hope. That which comforts us, and maintaineth us in that hope which we should have in God, is sufficient to Salvation. But the Scripture comforts us, and maintaineth us in the hope, which we should have in God: The Scripture then is sufficient to Salvation.

In 1 Joh. 1. 1, 3. *That which was from the beginning, which we have heard, which we have seen with our Eyes, which we have looked upon, and our hands have handled of the Word of Life: That which we have seen and heard, declare we unto you, that ye also may have fellowship with us.* The Apostles have seen and heard all that is necessary to Salvation. But they have declared unto us by their writing the things which they have seen and heard, which concern our Salvation. Therefore they have declared by their Writings all that is necessary to Salvation.

Vers. 3, 4. *And truly our Fellowship is with the Father and the Son.* And these things write we unto you, that you may rejoyce, and that your Joy may be full. That which unites us to the Father and to the Son, and renders our Joy compleat, contains all that is necessary to Salvation. But the holy Scripture unites us to the Father and to the Son (or is a proper and sufficient means for it) and renders our Joy compleat and full. Therefore it contains all that is necessary to Salvation.

CHAP. II.

That the holy Scripture is dark and obscure.
Bellarm. de verbo Dei, lib. 3. cap. 1.

Contrary to that which is written in Psal. 19. 8
The Statutes of the Lord are right, rejoycing the Heart,

Heart, the Commandment of the Lord is pure or clear, enlightning the Eyes. Note, that those who accuse the Scripture of Obscurity or Darkaess, accuse it of lying; seeing here that it says of it self, That it is not only clear in it self, but that it is also enlightning.

Psal. 119. 105. Thy word is a Lamp unto my Feet, and a light unto my Paths. There are none but those that turn their backs to this Lamp, but may see the light.

In 2 Cor. 4. 3, 4. *But if our Gospel be hid, 'tis hid to those that are lost, in whom the God of this World hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ (who is the Image of the invisible God) should shine unto them.* Note, That how bright soever the Sun be, the blind and those that do willingly shut their Eyes, do not perceive the light. So likewise though the holy Scripture be clear in all points that are necessary to Salvation, yet the Unbelievers cannot at all comprehend it, but it is hid to none but them.

In 2 Pet. 1. 19. *We have also a more sure word of Prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the Day-spring arise in your Hearts.* If the words of the Prophets be compared to a light or Candle, what clearness think you is there in the Doctrine of the Apostles?

C H A P. III.

That it is not for the people to read the holy Scriptures. Ind. lib. prohibit. Regula. 4. Bellarm. de verbo Dei, lib. 2. cap. 15.

Against that which is writ in John 8. 39. *Search the Scriptures; For in them ye think ye have life.*

nal Life, and they are they which testifie of me. Note, That our Lord Jesus Christ speaks not only to Doctors or Teachers, but also to the People; And that he exhorts all not only to read, but also to search and examine the holy Scriptures diligently.

Deut. 6. 7, 8, 9. These words which I command thee this day, shall be in thine Heart; and thou shalt teach them diligently unto thy Children, and shalt talk of them when thou sittest in thine House, and when thou walkest by the way, and when thou liest down, and when thou risest up, and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine Eyes; And thou shalt write them upon the posts of thy House, and on thy Gates. Note, That God commands all the people to write the word upon their very Garments, upon their Houses and Gates; so that Persons of all conditions and qualities might read it. It had been a Prodigy in Israel for one to have forbid the reading of the Books of Moses.

Isaiah. 34. 16. Seek ye out the Book of the Lord, and read. Note, That the Prophet addresses his Speech to all the people of the Earth, as may be seen in the beginning of the Chapter.

In Luk. 11. 28. Blessed are they that hear the word of God, and keep it. If there be a Blessing to hear the word of God, there cannot be less to read it. If Jesus Christ and his Apostles were upon Earth, Men and Women would hear their Sermons; and why then should any be hindered from reading of them?

In 2 Pet. 1. 19. We have also a more sure word of Prophecy, whereunto you do well to take heed. Note, That St. Peter praises those that read the Prophets; and his pretended Successour blames those that read the Evangelists.

Deut. 17. 18, 19. When the King shall sit upon the Throne of his Kingdom, he shall write him a Copy of this

this Law in a Book, out of that which is before the Priests the Levites; and it shall be with him, and he shall read therein all the days of his Life. Note, That Kings are not to give up themselves to be led only by the Priests. God obliges them to read themselves all the days of their life, the Ordinances of the King of Kings.

Josh. 1. 8. *This Book of the Law shall not depart out of thy Mouth, but thou shalt meditate therein Day and Night, that thou maiest observe to do according to all that is written therein.* Reader, see here, that a General of an Army is obliged by an express command, to read and meditate in the holy Scriptures.

In Act. 8. 27, 28. *Behold a Man of Ethiopia, an Eunuch of great Authority and Power under Candace Queen of the Ethiopians, who had the charge of all her Treasure, and was come to Jerusalem for to worship; as he was returning and sitting in his Chariot, read Isaias the Prophet.* If this Person did read thus, before he became a Christian, I do not doubt but that he would read much oftner when he was become a Christian. And if he read the Prophets then, when he did not understand them, he would read much more earnestly then, when he understood them: Moreover observe that this Person was not a Churchman, but a Treasurer or Minister of State to the Queen.

Act. 17. 11. *These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, to know whether those things were so.* Let those Nobles who would have themselves dispens'd with for reading the Scriptures, consider this Lesson here.

In 2 Tim. 3. 15. *From a Child thou hast known the holy Scriptures.* Reader, See here a Child exercised in the holy Scriptures; And now adays Men grow old without knowing any thing at all of them.

Observe that the Apostle St. Paul addresses the
most

most part of his Epistles, not to the Priests or Bishops; but in general to the Churches of God, to them that are sanctified in Christ Jesus, and to all that call on the name of our Lord Jesus Christ, See Rom. 1. 7. 1 Cor. 1. 2. 2 Cor. 1. 1. Gal. 1. 2. Eph. 1. 1.

And to shew clearly that he wrote to the people also, as well as to the Pastours, he distinguishes them in his Epistle to the *Philippians*, cap. 1. 1. Paul and Timotheus the Servants of Jesus Christ, to all the Saints in Christ Jesus, that are at Philippi, with the Bishops and Deacons.

So likewise St. James addresses his Epistle to the twelve Tribes, which are scattered abroad.

And St. Peter his first Epistle to the Strangers, scattered through Pontus, Galatia, Cappadocia, Asia and Bithynia, cap. 1. 1.

His second Epistle is yet more general; Simon Peter a Servant and Apostle of Jesus Christ, to all those who have obtained like precious Faith with us, through the Righteousness of God and our Saviour Jesus Christ.

What colour can there be to hinder those Persons from reading those Epistles, which were sent and addressed unto them?

St. John says that he writeth to Fathers, to young Men, and Children; to oblige Persons of all Ages to read the Scriptures.

And the same Apostle writeth particularly to an *Elect Lady and her Children*, 2 Jo. 1. And I can never think that this Excellent and Virtuous Woman did ever scruple to read in her Family, that Letter which St. John sent her. But the Bigots now adays make it a point of Conscience.

Add to this, That the Apostles did formally and expressly command and require Persons to read their Epistles,

In the Epistle to the *Colos.* cap. 4. 15. When this

Epistle is read amongst you, cause that it be read also in the Church of the Laodiceans; and that ye likewise read the Epistle from Laodicea. But note, That St. Paul does not speak of an Epistle, which he wrote to the Laodiceans; as Cardinal Baronius, after St. Chrysostom and Theodoret, very well observes in his Annals, on the year of our Lord 60. Sect. 13.

In 1 Thes. 5. 27. I charge you by the Lord, that this Epistle be read to all the holy Brethren. But in this miserable Age they withhold from the Christian People these Divine Epistles; whilst in the mean time they permit the Reading of filthy Books, of Love-songs and Ballads.

Rev. 1. 3. Blessed is he that readeth, and they that hear the words of this Prophecy, and keep those things that are written therein. If the Spirit of God calls those Blessed that read the Revelation, which is the most difficult Book of all the Scripture, how may we judge those to be happy much more that read the Gospels, and the Epistles of the Apostles, which contain more familiar things, and easie to understand. The People of the Church of Rome then are in an evil case, that are deprived of this so great Consolation.

CHAP. IV.

*That the Scripture is not the Judge of Contraries, nor an intire Rule of Faith.
Bellarm. de verbo Dei, lib. 3. c. 3.*

A*gainst that which is written in Isaiah 8. 20. To the Law, and to the Testimony; If they speak not according to this Word, it is because there is no light in them. If the Prophets were to be examin'd by*

by the Law, why may not the Bishops be examin'd by the Gospel?

Josh. 1. 7. Only be thou strong, and very couragious, that thou mayest observe to do according to all the Law which Moses my Servant commanded thee; turn not from it to the right hand, nor to the left, that thou mayest prosper or do wisely in all that thou doest. Vers. 8. And this Book of the Law shall not depart out of thy mouth, but thou shalt meditate therein Day and Night, that thou mayest observe to do according to all that is written therein: Note, That Joshua himself who was the chief of the People of God, and a Type of Jesus Christ, was obliged to follow the Rules of the written Word.

Cap. 23. 6. Be ye therefore very couragious to keep and to do all that is written in the Book of the Law of Moses, that ye turn not aside therefrom, to the right hand or to the left. Note, That Joshua who was to be ruled by the Scripture, prescribed the very same Rule to his Successours. The same shall be also to the end of the World.

Nehem. 8. 7, 8. The Levites caused the People to understand the Law, and the People stood in their place. So they read in the Book of the Law of God distinctly, and gave the Sense, and caused them to understand the Reading, or (as it may be interpreted) caused the Sense to be understood by the Scripture. Some demand if a place of Scripture be obscure, how shall we give the Sense of it? Consider here that the Scripture explains it self; And that the Sense of one place, clears up the meaning of another.

In Mark 12. 24. Do ye not therefore err, because ye know not the Scriptures, nor the Power of God? Note, That as the Ignorance of the Scripture is the Source or Fountain of all sorts of Errours; so on the contrary, to follow the guidance of the Scripture is the way always to be preserved from Errour.

Luke

Luke 16. 29. *They have Moses and the Prophets; Let them hear them.* Note, That by *Moses* and the *Prophets*, our Lord means the Books of *Moses* and the *Prophets*. We may say the same; We have *Jesus Christ*, and the *Apostles*.

Joh. 5. 39. *Search the Scriptures; For in them ye think ye have Eternal Life, and they are they which testify of me.* Reader, consider here the Dignity and Perfection of the Scriptures, seeing that *Jesus Christ* sends us to them to search for the Saviour and Life.

Joh. 12. 48. *He that rejecteth me and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day.* How or why is it, that this word of God according to which we shall be judged at the last day, cannot now be the judge of all our Controversies?

Rom. 2. 16. *God shall judge the Secrets of Men, according to my Gospel, by Jesus Christ.* If the Gospel be able to judge the Secrets of Men, why may not the Doctrine which Men propose in Religion be judged thereby?

Act. 17. 11. *They were more noble than those of Thessalonica; in that they received the Word of God with all readiness, daily searching the Scriptures, to know whether those things were so or no.* See here the Doctrine of *St. Paul* examined by the Scriptures. Think it not strange then if by the same Rule we examine the Doctrine of the Pope.

Luk. 24. 27. *Beginning at Moses and all the Prophets, he expounded unto them in all the Scriptures the things concerning himself.* See here *Jesus Christ* himself proves by the Scriptures, the things concerning himself; and who should presume then to fetch the proofs of the Christian Religion elsewhere?

1 Cor. 4. 6. *These things, Brethren, I have in a figure transfer'd to myself and Apollos, for your sake, that ye might learn in us, not to think, above that*
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which is written. If the Church of *Rome* had well understood this lesson, she would not have taught so many strange Doctrines, which the Scripture makes no mention of.

Acts. 26. 22. Witnessing both to small and great, saying none other things, than those which the Prophets and Moses did say should come to pass. See here *St. Paul* follows the example of his Master to produce out of the Scripture the Proofs of all that which he taught. But the Doctors of the Romish Church would be wiser than *Jesus Christ* and his Apostles.

Satan had the boldness to set upon our Lord *Jesus Christ* by the Scripture; but it was by the same Scripture that our Lord confounded him, *Mat. 4. 7. 10.*

So also our Saviour refutes the Sadduces by the Scripture, *Mat. 22. 31.*

To end the difference, that was agitated at the Council of *Jerusalem*, *St. James* alledges the Scripture *Acts 15. 15.*

The Apostle *St. Paul* teacheth at *Rome*, that *Jesus* was the Christ, by the Scripture, *Acts 28. 23.*

He combateth all sorts of errors by the Scripture. See his Epistles to the *Romans*, to the *Corinthians*, to the *Galatians*, &c.

The Reformation of the Church under the reign of *Jehosaphat* was made by the Scripture, *2 Chron. 17. 9.*

This same practice was under the reign of King *Hezekiah*, *2 Chr. 31. 3. 4.*

In the one and the other Reformation, they re-establish the service of God, according to the books of *Moses*. Take notice of this, and you will see, that it is the lively Image of the Reformation, that was made in the days of our Fathers. They re-establish'd the Service of God, according to the model or form, which we have in the Law and the Gospel.

After

After the Return from the Captivity of *Babylon*, those which redrest the Service of God, did it as it was written in the Law of *Moses*, the Man of God; So likewise our Fathers coming out of Spiritual *Babylon*, followed that which is written in the Gospel of the Son of God.

CHAP. V.

That we ought to receive with the obedience of Faith many things, which are not in the Scripture. Bellarm. de verbo Dei, lib. 4. cap. 3. Cotton, lib. 2. cap. 24.

Against that which is written, *Gal. 1. 8.* *That if we or an Angel from Heaven, Preach any other Gospel unto you, than that which we have preach'd unto you, let him be accursed.* Then there is reason why we should have in execration those that teach the Sacrifice of the Mass, the Fire of Purgatory, the Invocation of Saints, the veneration of Images, and other such like abuses; For we find none at all of these things in the Gospel.

In *Ex. 25. 40.* God said unto *Moses*, See now; that thou do according to the Pattern, that thou hast seen in the Mount. If *Moses*, who had seen God face to face, put not a lace or string to the Tabernacle, which God had not commanded him; what boldness shall we think it; for men to introduce in Religion, the Doctrines, which *Jesus Christ*, and his Apostles never taught.

Deut. 4. 2. Ye shall not add unto the word, which I command you; neither shall you diminish from it, that ye may keep the commandments of the Lord your God, which

which I command you. If the Jewish Church ought not to add any thing to that, which God commanded by *Moses*; how much less should the Christian add to that word and Doctrine, which we have been taught by the Evangelists, and the Apostles?

Cap. 5. 32. *Ye shall observe to do therefore, as the Lord your God hath commanded you; you shall not turn aside to the right hand, nor to the left.* Note, that God not only forbids the turning to the Left Hand, that is to say, to Doctrines, manifestly evil; But also turning to the Right, as to go after humane Inventions, which have some appearance of devotion, as if this were an acceptable service to God.

Cap. 12. 32. *What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it.* Some would oblige us to receive the ordinances of Men as necessary without the commands of God; but God wills us to do only that which he commands us.

Jer. 32. 35. *The Children of Israel built the high Places of Baal which are in the valley of the Son of Hinnom, to consecrate their Sons, and their Daughters unto Moloch, which I commanded them not.*

Note, that God represents here the most horrible of all Sins: For those that consecrated their Children to *Baal*, made them to burn in the Fire. See moreover the Reason, which he alledges for the Condemning, and the making us to have this Sin in such horror, is, Because he commanded them not. This is one general Reason, why we condemn all those things, which men have introduced of themselves in Religion, as any parts thereof.

Prov. 30. 6. *Add thou not unto his words, lest he reprove thee, and thou be found a lyer.* The Church of Rome sins against this Commandment, which is the Reason, why we reprove her justly, and every day she is convinc'd of her errours.

Gal.

Gal. 3. 14. Though it be but a Man's Covenant or Testament, yet if it be confirm'd, no Man disannulleth, or addeth thereto. Whence comes it then, that they will not stand to the Testament of the Son of God which he has ratified by his death, and signed with his Blood, without making any addition to it, or diminution from it?

Col. 2. 18. Let no Man beguile you of your reward, in a voluntary humility and worshipping of Angels, intruding into those things, which he has not seen, vainly puffed up by his fleshly mind. Note that the Apostle to combat the Adoration of Angels, contents himself to show, that 'tis an humane Invention grounded upon meer Presumption. By which we conceive that we ought to banish out of Religion all that, which men have groundlessly and presumptuously brought in of themselves, as parts of Religious Service, whatsoever appearance it may have of Devotion.

In Rev. 22. 18, 19. For I testify to every Man, that beareth the word of the Prophecy of this Book, If any Man shall add unto these things, God shall add unto him the Plagues that are written in this Book: And if any Man shall take away from the words of the Book of this Prophecy, God shall take away his part out of the Book of life, and out of the Holy City, and from the things, that are written in this Book. These curses fall upon the Church of Rome: For she hath added many things to the holy Scriptures; As Indulgences, Single life of the Ecclesiasticks, Monastical vows, Distinction of Meats, &c. She has also diminish'd or taken away some; as the second Commandment of the Law, The Communion of the Cup, &c.

CHAP. VI.

That we ought to serve God according to the Tradition of the Antients. Bellarm. *de Verbo Dei*, lib. 4. cap. 5, 6. Cotton, lib. 2. cap. 34, 35.

Against that which is written in Ezek. 20. 18, 19. *Walk ye not in the statutes of your Fathers, neither observe their judgments, nor defile your selves, with their Idols; I am the Lord your God, walk in my statutes, and keep my judgments, and do them.* Then we ought not always to follow our Fathers, if they follow not the Commandments of God; who is the Father of us all. For we shall be judged at the last day, not according as we have imitated the Actions of our Fathers, but according as we have obeyed the Commands of God.

In Zec. 1. 4. *Be not as your Fathers, unto whom the former Prophets have cried, saying, Thus saith the Lord of Hosts, Turn ye from your evil ways, and from your evil doings; But they did not bear, nor hearken unto me, saith the Lord.* It would be a devilish resolution for a Man to resolve to conform himself to the debauches and vices of his Ancestors. But it is no more lawful to imitate the corruption of Doctrine, than the corruption of manners. A Son ought not to follow the wantonness of his Father, much less his Idolatry.

Matt. 15. 1, 2. *Then came to Jesus, Scribes and Pharises, which were of Jerusalem, saying, Why do thy disciples transgress the Traditions of the Elders? This is the Question, which the Doctors of the Church of Rome*

Rome have always in their mouth. But we answer, as the Son of God answered the Pharisees, *Verf. 3.* And why do you also transgress the Commandment of God by your Tradition.

Verf. 9. In vain do they worship, teaching the Doctrines and Commandments of Men. Let the Church of Rome alledge, as much as she will, Tradition and Antiquity, The service which she renders to God, cannot be pleasing to him ; For these are only the Doctrines and commandments of Men.

Mar. 7. 5, 6, 7, 8. The Pharisees and the Scribes asked him, Why walk not thy Disciples according to the Tradition of the Elders, but eat Bread with unwashen hands ? He answered and said unto them, Well hath *Isaias* prophesied of you Hypocrites, as it is written, This people honoureth me with their Lips, but their heart is far from me. But they do worship me in vain, teaching for Doctrines the Commandments of Men. For laying aside the Commands of God, ye hold the Traditions of Men. Readers, see here a description of the Romish Church, which tramples under feet the Commandments of God, to advance the Traditions of Men. They let alone the wicked, that break the commands of God, but punish any one that transgresseth a Tradition, in eating meat on a day forbidden.

Verf. 13. Making the word of God of none Effect through your tradition. This is that which the Doctors of the Church of Rome do, when in some things they equal, in other things prefer Tradition before the Scripture, which is the word of God. And when we alledge the Scripture, they oppose to us their Tradition.

1 Cor. 11. 1. Be ye followers of me, as I also am of Christ. Note, that the Apostles themselves do not, require us to imitate them, but only in those things wherein they imitate Jesus Christ. But the Popes will.

will be obeyed, notwithstanding all the Constitutions and Ordinances Apostolical, and all other things contrary to their commands. These are the ordinary clauses of the Bulls.

1 Pet. 1. 18, 19. Forasmuch as ye know, that ye are not redeemed with corruptible things, as Silver or Gold, from your vain conversation, received by Tradition from your Fathers; but with the precious Blood of Christ, as of a Lamb without blemish, and without spot. This giving of thanks, ought to be in the Mouth of all those, whom God has redeemed and brought out of the Romish Church. For they may say, they are delivered from the vainest observations, that ever were in the World.

2 Thel. 2. 2. Be not soon-shaken in mind or be troubled, neither by Spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand; Let no man deceive you by any means. By which it appears, that then in the Apostles times, some were apt to obtrude some things for Apostolical Traditions and Doctrines received from them, which were not so; how much more now may such things be pretended, but indeed are much less to be regarded, unless they are agreeable to their Writings in the holy Scriptures?

CHAP. VII.

Of the Church.

That the state of the Church is always visible.
Bellarm. de Eccles. lib. 3. cap. 11.

Against that which is written, in 2 Chr. 15. 3.
Now for a long Season Israel hath been without the true

true God, and without a teaching Priest, and without the Law. What form of a Church appeared in *Israel* then, when the true God was not publicly acknowledged, nor served? And yet notwithstanding he had then no other people at all upon Earth, which was the true Church. And note, That this cannot be meant only of the ten Tribes; for it is added in the following verse, That when they in their trouble did turn unto the Lord God of *Israel*, and sought him, he was found of them. But we do not read of the ten Tribes after their Separation from *Judah*, that they ever returned to God.

What was the Face of the Church then, when God brought *Abraham* out of the midst of Infidels and Idolaters? *Gen. 12.*

What was the Face of the Church then, when *Israel* was in *Egypt*? God himself has given us this account of it, *Ezek. 20. 7, 8.* *Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not your selves with the Idols of Egypt; I am the Lord your God. But they rebelled against me, and would not bearken unto me: they did not every man cast away the abominations of his eyes, neither did they forsake the Idols of Egypt: Then I said, I will pour out my fury upon them, to accomplish mine anger against them in the midst of the land of Egypt.* He could never represent a more universal corruption in the State of the Church, and in the very chief and principal points of Religion.

What was the Face of the Church in the time of the Judges of *Israel*, *Judg. 2. 10, 11, 12, 13.* *All that Generation were gathered unto their Fathers; And there arose another generation after them, which knew not the Lord, nor yet the works, which he had done for Israel. And the Children of Israel did evil in the sight of the Lord, and served Baalim; and they forsook the Lord God*

God of their Fathers, which brought them out of the Land of Egypt; and followed other Gods, of the Gods of the people; they were round about them, and bowed themselves to them, and provoked the Lord to anger: And they forsook the Lord and served Baal, and Ashtaroth. Consider, Reader, how the face of the Church was disfigured at that time, when they publicly worship'd false Gods.

He that would see the several Eclipses of the Church of Israel then, let him read this History of the Judges, particularly *cap. 2, 3, 4, 6, 10.*

Note, that in the reign of Rehoboam the Son of Solomon, ten of the twelve tribes of Israel revolted from the service of God, and publicly worship'd the Calves in Dan and Bethel, which were made by the Commandment of Jeroboam. *1 Kin. 12.*

But if you desire to see, how much the face of the Church was disfigured, and how often the Service of God was interrupted among those of Judah, read the History of the Kings.

In *1 Kings 18. 4.* When Jezebel had put to death the Prophets of the Lord, Obadiah took an hundred Prophets, and hid them by fifty in a Cave, and fed them with bread and water. If any ask, where the Church has been for some hundreds of years, we may answer, that during the fury of the Persecutions, Believers were hid in Caves, as these Prophets were, where God did nourish them with the bread of his word, and with living waters springing up to eternal life. But then if we demand of those of the Communion of Rome, where they were in the times of the Apostles, they know not what to answer. For in those times there was not one word said, either of Transubstantiation, or the *Mass*, or of the Adoration of the Sacrament, or of Purgatory, or of Convents, or of the Invocation of Saints, or the Worship of Angels (unless it be to condemn it) nor of the Worship of Images,

Images, nor of any one thing of all that which we have renounc'd.

1 Kings 19. 10. *I have been very jealous for the Lord God of Hosts; for the Children of Israel have forsaken thy Covenant, thrown down thine Altars, and slain thy Prophets with the Sword; And I, even I only, am left, and they seek my life, to take it away.* Note, that God does always reserve a certain Remnant according to the Election of Grace, and he knows those that are his; but this may not appear to the Eyes of the World. Here the Church was hid in such a manner, that the Prophet *Elijah* himself could not see it.

2 Chron. 28. 24. *And Ahaz gathered together the Vessels of the House of the Lord, and cut them in pieces, and shut up the doors of the house of the Lord, and he made him Altars in every corner of Jerusalem.* Observe, Readers, that in all the World there was not any one Temple dedicated to God, but that at Jerusalem only; yet nevertheless you see that was profaned, and the service of God banisht from it.

Verf. 25. *And in every several City of Judah, he made high places, to burn Incense unto other Gods, and provoke to anger the Lord God of his Fathers.* You see here Idolatry establish'd, not only in Jerusalem, but also in all the Citys of Judah.

2 Chron. 29. 6, 7. *For our Fathers have trespassed and done evil in the Eyes of the Lord our God, and have forsaken him, and have turned away their faces from the habitation of the Lord, and turned their backs. Also they have shut up the doors of the Porch, and put out the Lamps, and have not burnt Incense, nor offered burnt Offerings in the holy Place, unto the God of Israel.* It is impossible to represent a greater interruption of the service of God.

2 Chron. 33. 3, 4. *Manasses built again the high places, which Hezekiah his Father had broken down, and*

be rear'd up Altars for Baalim, and made groves, and worshipped all the Host of Heaven, and served them. Also he built Altars in the house of the Lord, whereof the Lord had said, In Jerusalem shall my name be for ever. Reader, observe diligently this passage. For to prove the true State of the Church is always visible, they alledge the Promises of God made to the Church; But none could ever be represented more authentical than this. In Jerusalem shall my name be for ever. Yet nevertheless you see, both Jerusalem and the Temple filled with Idols.

Jer. 11. 13. According to the number of thy Citys were thy Gods, O Judah (thou hadst as many Gods, as Citys) And according to the number of the streets of Jerusalem, have ye set up Altars to that shameful thing, even Altars to burn Incense unto Baal. Jerusalem is called the holy City, Matth. 27. 53. yet nevertheless you see, Idolatry reigned there to a very high degree.

Cap. 25. 11. And this whole Land shall be a desolation, and an astonishment, and these Nations shall serve the King of Babylon seventy years. Note, that during this long captivity of the people of God, the Temple of Jerusalem was demolisht, and the service of God beaten down.

2 Tim. 4. 3, 4. For the time will come, when they will not endure sound Doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto Fables. Remember, Readers, that before God re-kindled in this Kingdom the light of his word, Fabulous Legends were the entertainment of the poor people.

Rev. 12. 15. And to the woman were given two wings of a great Eagle that she might flee from before the Serpent into the Wilderness, into her place; where she is nourisht for a time, and times, and half a time. It is therefor

therefore very unjust and unreasonable to demand at all times that we should shew the visible Estate of the Christian Church. For it is impossible to shew the way of an Eagle in the Air, *Prov. 30. 19.*

Cap. 13. 15, 16, 17. He shall cause, that as many as will not worship the Image of the Beast, shall be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their forehead, and that no man might buy or sell, save he that had the mark or the name of the Beast, or the number of his name. Seeing then that the Beast shall put to death those that do not outwardly adhere to her Idolatry, how can it be, that during her tyranny, the Church should have a visible and flourishing state?

Luk. 18. 8. I say unto you, when the Son of man cometh, shall he find Faith on the Earth? What then at that time shall be the Face of the Church? If you will believe Cardinal Bellarmin, all the publick Ceremonies of Religion and the Sacrifices shall cease. Bellarmin. de Roman. Pontif. lib. 3. cap. 7. But if there be nothing of the publick Ceremonies of Religion, the Church cannot have then a visible state.

CHAP. VIII.

That the Church of Rome cannot fail. Bellarmin. de Rom. Pontif. lib. 4. cap. 4.

Against that which is written in the Epistle to the Romans, cap. 11. 20, 21, 22. *Thou standest by Faith; be not high-minded, but fear. For if God spared not the natural Branches, take heed, lest he also spare*

spare not thee. Behold therefore the goodness and Severity of God; on them which fell, Severity; but towards thee, goodness, if thou continue in his goodness: otherwise, thou also shalt be cut off. Note, that this is directed to the Church of Rome, and that it was she that was threatned thus by the Apostle; so that she had no more privilege in this respect, than any other of the Flourishing Churches in the East, that were built by the Apostles themselves, which have been since made subject to Mahomet.

1 Cor. 10. 12. Wherefore let him, that thinketh he standeth, take heed lest he fall. Observe, that the Apostle was speaking of the fall of the Jewish Church, which had promises made to it more clear and express, than the Church of Rome can pretend to have; God himself having said, My name shall be in Jerusalem for ever and ever. 2 Chron. 33. 4.

Rev. 18. 7, 8. How much she hath glorified herself, and lived deliciously, so much Torment and Sorrow give her. For she saith in her heart, I sit as Queen, and am no Widow, and shall see no sorrow. Therefore shall her Plagues come in one day, Death, and Mourning, and Famine; and she shall be utterly burnt with fire: For strong is the Lord that judgeth her. Note, that this is spoken of Babylon, which Bellarmine with the most part of his side confess to be Rome. Bellarmine, de Rom. Pontif. lib. 2. cap. 2. Riber. in Apocalyps. Moreover the Language of the Church of Rome is there represented to us, viz. I am the Queen of all the Churches: I am the Spouse of the Son of God: I shall never fall from the Faith: my Estate shall be always prosperous and flourishing. Let us believe then that as she hath quitted the pure Service of God, and established Idolatry, so she shall one day lose all her Temporal Felicity. For strong is the Lord, that will judge her.

CHAP. IX.

*That God hath given his Church such Guides,
as cannot err in Faith. Bellarm. de Eccles.
lib. 3. cap. 14.*

Against that which is written in Rom. 13. 4. *Let God be true, but every man a liar.* I see no privileged, which exempts from this Rule the Pope or his Cardinals.

Il. 42. 19. Who is blind, but my servant? or deaf, as my Messenger that I sent? Note, that God observes there was the greatest blindness then in those, who ought to have guided others.

Il. 56. 10. His watchmen are blind, they are all ignorant; they are all dumb dogs, that cannot bark; sleeping, lying down, loving to slumber, they are Shepherds that cannot understand, &c. See here, all the Guides of the Church of Israel, accused of ignorance and wickedness.

Jer. 2. 8. The Priests said not, where is the Lord? And they that handle the law, knew me not: the Pastors also transgressed against me; and the Prophets prophesied by Baal, and followed after Idols. Readers, see here the Priests, Pastors, and Prophets, convicted of abominable profanation and Idolatry.

Cap. 2. 26, 27. As the Thief is ashamed, when he is found, so is the house of Israel ashamed; they, their Kings, their Princes, and their Priests, and their Prophets; saying to a Stock, Thou art my Father; and to a Stone, Thou hast brought me forth: for they have turned their back unto me, and not their face. Christians, be not much astonisht at it, if you see at this day also, the Priests as well as the people to bow themselves before a Stock and Stone,

Ezek.

Ezek. 7. 26. *The Law shall perish from the Priest, and Counsel from the Antients.* Note, that God would abate the confidence of the Jews, who said (as the Church of Rome does now adays) *the Law shall not perish from the Priest, nor Counsel from the wise, nor the word from the Prophet,* Jer. 18. 18.

Cap. 44. 10. *The Levites are gone away from me, when Israel went astray, they went astray away from me after their Idols.* Note, that here is mention made, not of the vicious lives of the Priests, but of their corruption in Doctrine, and of their Idolatry.

Joh. 7. 48, 49. *Have any of the Rulers or the Pharisees believed on him? but this people, which knoweth not the Law, are cursed.* This is the very same objection, which is made to us at this day. Where are your Princes, and your Famous Doctors? you have none among you, but the very dregs of the people.

Act. 20. 29, 30. *For I know this, that after my departure shall grievous Wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things.* Note, that it is from among the Bishops and Teachers themselves, that these Ravening Wolves, and Teachers of lies were to arise.

In 1 Tim. 4. 1, 2. *The Spirit speaketh expressly, that in the latter times some shall depart from the Faith, giving heed to seducing Spirits and Doctrines of Devils, speaking lies in Hypocrisy, having their conscience seared with an hot Iron.* Note, that the Apostle speaks of such, as should teach in the Christian Church. And surely they could never fail, either more blockishly, or more perniciously, than by adhering to the Doctrines of Devils.

2 Theſ. 2. 3, 4. *Let no man deceive you by any means; For that day shall not come, except there come a falling away first, and that man of sin be revealed, the Son of Perdition, who opposeth and exalteth himself above all*

that is called God, or that is worshipped; so that he as God sitteth in the Temple of God, shewing himself, that he is God. Note here the Prince of Pride sitting in the Temple of God, to denote his domination over the Church. He was not to arise from amongst the enemies, seeing he himself is to be the chief of the Revolt.

Jer. 23. 15. *From the Prophets of Jerusalem is profaneness gone forth into the Land.* It is from the Guides of the Church, that all the corruption comes, that is in the world. For it is not the people, that invents or authorises Heresies.

Exod. 32. 4, 5. *Aaron made it a molten Calf: And they said, These be thy Gods, O Israel, which brought thee out of the Land of Egypt. And when Aaron saw it, he built an Altar before it, and made Proclamation; saying, to morrow is a Feast to the Lord.* Readers, See here the Chief Priest authorises Idolatry in the sight of the Sun. And behold here another following his steps.

2 Kings 16. 11, 12. *And Uriah the Priest built an Altar according to all that King Ahaz had sent from Damascus; So Uriah the Priest made it, against King Ahaz came from Damascus; And when the King was come from Damascus, the King saw the Altar, and offered thereon.* Note, that the Chief Priest not only consecrated an Altar, conformable to that of false Gods; but also that he put it in the Temple of the true God, and that he with Ahaz overturn'd all the legal Service.

1 Kings 22. 20, 21, 22. *The Lord said, who shall deceive Ahab, that he may go up and fall at Ramoth Gilead? And one said on this manner, and another said on that manner. And there came forth a Spirit, and stood before the Lord, and said, I will deceive him. And the Lord said unto him, wherewith? And he said I will go forth, & I will be a lying Spirit in the mouth of all his Prophets. And he said, thou shalt persuade him, and prevail also;*

Go forth, and do so. Note, that this Assembly, which was here possessed with a lying Spirit, consisted of about four hundred Prophets, *vers. 6.* There was not to be found one true Prophet, besides *Micahia* only.

Matth. 26. 65, 66. *Then the High Priest rent his Clothes, saying, he hath spoken Blasphemy; what further need have we of witnesses? Behold now, we have heard his Blasphemy. What think ye? they answered and said, He is worthy of death.* The Chief Priest of the Romish Church hath no more priviledg than *Caiaphas*. It ought not then to be much admired, if he in like manner condemns Jesus Christ in his members.

Matth. 15. 14. *They be blind, Leaders of the blind. And if the blind lead the blind, they both fall into the ditch.* The Leaders of the People, you see, were blind. And the People that follow blind Leaders, shall perish together with them.

CHAP. X.

That we ought to follow those Teachers, who have Succession. Bellarm. de Eccles. lib. 4. cap. 8.

THIS is false, if the Question be of those that succeed in the same Chair or See, and not in sound Doctrine. For it is written in *Jer. 23. 16.* *Thus saith the Lord of Hosts, Hearken not to the words of the Prophets that Prophesie unto you; they make you vain, or deceive you; They speak a Vision of their own hearts, and not out of the mouth of the Lord.* God would not have us follow the Prophets, unless they spake from his mouth.

Iſa. 8. 20. To the Law and to the Teſtimony, if they ſpeak not according to this word, it is becauſe there is no light in them. Note, That God would have us examine the Prophets by the Teſtimony of the Word. And why then ſhould not the Priests and Biſhops paſs under the ſame Examination?

Mat. 16. 6. Then Jeſus ſaid unto his Diſciples, take heed and beware of the Leaven of the Pharifees and of the Sadduces. And Ver. 12. then underſtood they how that he had them not beware of the Leaven of Bread, but of the Doctrines of the Pharifees, and of the Sadduces. Note, That Jeſus Chriſt would have us beware, not only of the wicked lives of Teachers, but alſo of their wicked Doctrine.

Gal. 1. 8. But though we our ſelves, or an Angel from Heaven Preach any other Goſpel unto you, than that we have Preacht unto you, let him be accuſed. We ought to be ſo far from following thoſe, that ſucceed in the Chair of the Apoſtles, unleſs they alſo ſucceed in their Doctrine, that if the Apoſtles themſelves, yea, or the Angels from Heaven ſhould preach in the matters of Salvation any other Doctrine, than what the Goſpel contains, they ought to be accuſed; or as the Greek word imports, they ought to be a Curſe.

1 Theſ. 5. 21. Prove all things, hold faſt that which is good. Note here, that the Apoſtle would not have us indifferently receive every thing that is taught us; but he exhorts us to diſcern, and diſtinguiſh truth from falſhood.

1 Joh. 4. 1. Beloved, believe not every Spirit, but try the Spirits whether they are of God; becauſe many falſe Prophets are gone out into the World. We ought not only to have regard to the Perſon, that ſpeaks, but alſo to the quality of the things which he teacheth.

Aaron was called to the Prieſthood immediately by God

God himself; were the People therefore bound to follow him then, when he made an Idol, and Consecrated a Feast or Holy day to it? *Exo. 32.*

Uriah was a Priest by an uninterrupted Succession from *Aaron*; ought he therefore to be followed then, when he overturned the Service of God, and Introduced Idolatry into the Temple of *Jerusalem*? 2 *Kin. 16.*

Caiaphas the chief Priest was by a continued succession for fifteen hundred years; ought he therefore to be followed then, when he condemned Jesus Christ for a Blasphemer? Could one say Amen to the Resolutions of the Council, where Jesus Christ was declared worthy of Death? *Mark. 26.*

Ought one to have rejected Jesus Christ, with the Pharisees that sat in *Moses's Chair*? *Mark. 23. 2. Joh. 7. 48.*

Are the Sheep of our Lord obliged to follow ravening Wolves, that come and raise up themselves from among the Bishops of the Churches? *Act. 20.*

Ought one to follow those Teachers that teach Doctrines of Devils, whatsoever Succession it is that they pretend? *1 Tim. 4.*

Ought one to follow the Revolt of the Son of Perdition, because that he sat in the Temple of God? *2 Pet. 2.*

Should one do Homage to the Beast, upon this pretence, that she has Horns like the Horns of a Lamb? *Rev. 13. 11.*

To conclude, As the Believers of the Old Testament were not to follow their Teachers who were Idolaters, and that condemned Jesus Christ: So neither are the Believers of the New Testament to follow those Teachers that authorise Idolatry, and condemn the Doctrine of Jesus Christ, whatsoever Succession they pretend.

CHAP. XI.

That Multitude is one Mark of the Church.
Bellarmin de Ecclesia, lib. 4. cap. 7.

A Gainst that which is written, *Matt. 7. 13, 14. Enter ye in at the strait Gate; For wide is the Gate, and broad is the way that leads unto Destruction, and many there be that go in thereat. But, strait is the Gate, and narrow is the way that leads unto Life; and few there be that find it.* Note, That the Multitude is in the broad way to Destruction; and the little Number is in the way to Salvation. But it is better to go to Heaven with a few, than run to Hell with a great Multitude.

Exod. 23. 2. Thou shalt not follow a Multitude to do Evil; neither shalt thou speak in a cause, to decline after many, to wrest Judgment, or turn from the Truth. One ought not to imitate the Vices of a Multitude, nor yet to conform to their Errours.

Luk. 12. 32. Fear not, little Flock, for it is your Fathers good pleasure to give you a Kingdom. Note, That the Church is called a little Flock; and *Babylon* that is opposite to the Church, is called a great City, *Rev. 16. 19.*

Consider the course or series of the History of the Church. For more than sixteen hundred years after the Creation of the World, the Church was composed but of eight Persons that entred into the Ark, *Gen. 7. 13.*

Near two Thousand three Hundred years after the Creation of the World, the Church was composed but of seventy Persons that went down into *Egypt*, *Ex. 1. 5.*

More than three Thousand years after the Creation of the World, the Prophet *Elijah* speaks in this manner

manner, 1 Kin. 19. 10. *The Children of Israel have forsaken the covenant of the Lord, they have beaten down thine Altars, and have slain thy Priests with the Sword, and I only am left alone, and they seek my Life also, to take it away. Of what side then was the Multitude? There were four hundred lying Prophets, and but one true, 1 Kings 22.*

Joh. 6. 66, 67. *From that time many of his Disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? If the Apostles had followed the Maxims that are now adays, they had answered, Yes, Sir, We are going too; For the Multitude is not of thy side.*

Cap. 12. 37, 38. *But though he had done so many Miracles before them, yet they believed not on him; that the saying of Isaias the Prophet might be fulfilled, which he spake, Lord, who has believed our report? and to whom is the Arm of the Lord revealed? Be not ye therefore much astonished at it, if in this Age where the truth is Preach't with so much clearness, you see so many of the People persist still in their unbelief.*

Mat. 27. 20. *The chief Priests and Elders persuaded the Multitude that they should ask Barrabas, and destroy Jesus. Then to follow the Multitude, one should have cried against the Saviour of the World, Let him be Crucified, Vers. 22.*

Act. 1. 15. *In those days (This was after the Ascension of Jesus Christ) Peter stood up in the midst of the Disciples; And the number of the Names together were about one Hundred and Twenty. Note, That then there was not in the World any great Assembly of Christians.*

Rev. 13. 3, 4. *All the World wondered after the Beast; and they worshipped the Dragon, which gave power unto the Beast! And they worshipped the Beast, saying, Who is like unto the Beast? Who is able to make War with him? Note, That few Disciples follow Jesus Christ, but behold*

the whole World runneth after the Beast.

Verf. 7, 8. *And it was given unto him to make War with the Saints, and to overcome them; And power was given him over all Kindreds, and Tongues, and Nations. And all that dwell upon the Earth shall worship him, whose Names are not written in the Book of Life of the Lamb, slain from the Foundation of the World.* Reader; consider how it is possible that all the Inhabitants of the World should worship the Beast, and at the same time that Multitude should be of the side of the Church.

Rev. 17. 1, 2. *Come hither, and I will shew unto thee the Judgment of the great Whore, that sitteth upon many Waters: With whom the Kings of the Earth have committed Fornication, and the Inhabiters of the Earth have been made drunk with the Wine of her Fornication.* The Spirit of God has foretold, that the Kings and People of the Earth shall adhere and cleave to the Idolatries of the great Whore. This doth not stand in need of a Commentary.

Verf. 15. *The Waters which thou sawest where the Whore sitteth, are Peoples and Multitudes and Nations and Tongues.* Note, That the Whore commands a great Multitude of Peoples and Nations. This is that of which the Church of Rome vaunts so much.

CHAP. XII.

That Temporal Happiness is a mark of the Church. Bellarm. de Eccles. lib. 4. 18.

Against that which is written, *Joh. 18. 36. My Kingdom is not of this World.* But the Kingdom of the Pope calls it self the glory of the World. For when

when they place the Triple Crown upon his Head ; then the Master of the Ceremonies burning some Taper, cries out three times , *Pater Sancte, Sic transit gloria Mundi. Holy Fathers, Thus the glory of the World passeth away. Sacrar. Cerem. S. R. E. lib. 1. sect. 2.*

Psal. 45. 13. The Kings Daughter is all glorious within : But as for her, that says in her Heart, I sit as a Queen, and am no Widow, and shall not see sorrow, Rev. 18. 7. All her Glory and Magnificence is without.

Mat. 7. 14. The Gate is straight, and the way is narrow that leads unto Life. Note, that the Way and Entrance to Paradise is difficult. But wide is the Gate, and broad is the way that leads unto Destruction, Vers. 13.

Mat. 16. If any one will come after me, let him deny himself, and take up his Cross and follow me. This is not a Cross of Gold and Silver, but Affliction for the Gospel.

Cap. 24. 9. They shall deliver you up to be afflicted, and shall kill you, and ye shall be hated of all Men for my Names sake. If we were not hated and persecuted for the Profession of the Gospel, we should want one ground of Assurance, that we are of the true Church.

Joh. 15. 20. Remember the word that I said unto you, The Servant is not greater than the Lord. If they have persecuted me, they will also persecute you. The life of our Lord Jesus Christ was a continual Persecution. But God would have us to be conformed to the Image of his Son, Rom. 8. 29.

Cap. 16. 2. They shall cast you out of the Synagogues ; yea the time shall come, that whosoever killeth you, shall think that he doth God Service. Our Fathers have sufficiently felt the effects of this furious Zeal.

Cap. 16. 26. Verily, Verily I say unto you, that ye shall

shall mourn and lament, but the World shall rejoice: Ye shall be sad, but your sadness shall be turned into Joy. All things have their Season, Eccl. 3. The World laughs now; but one day it shall gnash its teeth. We Mourn here below, but above God shall wipe away all Tears from our Eyes, Rev. 7. ult.

Act. 14. 21, 22. Paul and Barnabas returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the Disciples, and exhorting them to continue in the Faith, and that we must through much tribulation enter into the Kingdom of God. If we were not afflicted, then we should not believe that we were in the way to the Kingdom of Heaven.

2 Tim. 3. 12. All those that will live godly in the Faith of Jesus Christ, shall suffer Persecution. But the Children of Babylon glorifie themselves, and live deliciously, Rev. 18. 7.

Rev. 12. 14, 15. When the Dragon saw he was cast unto the Earth, he persecuted the Woman which brought forth the Man-child. And to the Woman were given two Wings of a great Eagle, that she might fly into the Wilderness, into her place; where she is nourish for a time, and times, and half a time. And the Serpent cast out of his Mouth water as a Flood after the Woman, that he might cause her to be carried away of the Flood. Note, that the Dragon that casteth out the Waters, after the Woman, represents the fury of the Devil, who stirs up the people against the Church, which God nourishes for a long time in the Wilderness.

Cap. 13. 7. It was given to him, that is, the Beast, to make War against the Saints, and to overcome. Where was then the Prosperity of the Church?

Cap. 17. 4. The Woman the great Whore, was arrayed in Purple, and Scarlet colour, and deckt with Gold and precious Stones and Perles, having a golden Cup in her hand, full of Abominations and filibiness of her Fornications. But behold now the Equipage of the Faithful Martyrs. Heb.

Heb. ch. 11. 36, 37, 38. They had Tryal of Cruel Mockings and Scourgings; yea, moreover of Bonds and Imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the Sword; they wandered about in Sheep skins, and Goat skins, being Destitute, Afflicted, Tormented (of whom the World was not worthy) they wandered in Deserts, and in Mountains, and in Dens, and Caves of the Earth.

1 Peter 4. 12. Beloved, think it not strange concerning the fiery Trial, which is to try you, as though some strange thing happened unto you.

Joh. 16. 33. In the World ye shall have Tribulation. This is a Description of a State belonging to the Church, which is far enough from Temporal Prosperity.

CHAP. XIII.

That Miracles are a Mark of the Church.

Bellarmin. de Eccles. lib. 4. cap. 14.

AGainst that which is written, Deut. 13. 1, 2, 3, 4, & 5. If there arise among you, a Prophet or a Dreamer of Dreams, and giveth thee a Sign or a Wonder, And the Sign or the Wonder come to pass, of which he spake unto thee, saying, Let us go after other Gods, which thou hast not known, and let us serve them; Thou shalt not hearken unto the words of that Prophet, or that Dreamer of Dreams, for the Lord your God proveth you, to know whether you love the Lord your God with all your Heart, and with all your Soul. Ye shall walk after the Lord your God and fear him, and keep his Commandments, and obey his Voice, and you shall serve him, and cleave unto him. And that Prophet or that Dreamer of Dreams shall be put to Death; because he hath spoken to turn you away

away from the Lord your God, There could nothing be alleged more expressly. For behold a Prophet that foretells things to come, and worketh Signs and Miracles; yet God would not have as give ear unto him, for this reason, because he teacheth false Doctrine. It is in vain then that the Church of Rome alleges her pretended Miracles, for to confirm a false Doctrine.

Mat. 7. 22, 23. *Many shall say to me in the last day; Lord, Lord, have we not Prophesied in thy Name? And in thy Name have cast out Devils? And in thy Name have done many wonderful Works? And then I will say unto them, I know you not; Depart from me all ye that work Iniquity. Think of this, O ye Priests, that vaunt of your casting out Devils in the Name of Christ; whilst in the mean time ye fight against the Doctrine of Jesus.*

Cap. 24. 24, 25. *False Christs and false Prophets shall arise, and shall shew great Signs and Wonders, that (if it were possible) they shall deceive the very Elect. Behold, I have told you before. To put Miracles at this day among the marks of good Teachers, is as if one should say, that a burning Feaver were a mark of health; seeing that there should come false Prophets, who should do great Signs and Miracles. But let them do so a Thousand times over, that shall not be able to seduce us: For Jesus Christ has forewarned us thereof.*

2 Thes. 2. 9. *That wicked one, viz. the Son of Perdition, his coming shall be after the working of Satan, with all Power and Signs and lying Wonders. Certainly this is not without a Myſtery, that the Myſtery of Iniquity advances it self by lying Wonders; and that the Church of Rome vaunts of her doing Miracles. For this is the very mark and livery of the Son of Perdition.*

Rev. 13. 13, 14. *And he doth great Wonders (viz. the Beast that had Horns like a Lamb) so that he maketh*

Red Fire come down from Heaven on the Earth in the sight of Men, and deceiveth them that dwell on the Earth, by the means of those Miracles which he had power to do in the sight of the Beast. Call to mind here the Fire of St. Anthony, the Popes Thunderbolts, and all the false Miracles of the Romish Church. And if you would see an Abridgment, or short summe of these fine Miracles, read a Book Intituled, *Flowers of Examples*, or an Historical Catechism.

CHAP. XIV.

That Saint Peter had not only a Primacy of Order, but also a Primacy of Dominion or Jurisdiction. Bellarm. de Rom. Pont. lib. I. cap. 10, 11.

A Gainst that which is written, *Mark 10. 42, 43. 44, 45. Jesus called them unto him, and said unto them, Ye know that they which are accounted to rule over the Gentiles, exercise Lordship over them; and their great ones exercise Authority upon them. But so shall it not be among you; but whosoever will be great among you, shall be your Minister: And whosoever of you will be the chiefest, shall be Servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his Life a Ransom for many.* Our Saviour Jesus Christ could not discover his mind more clearly, that he would not have any Primacy of Dominion or Jurisdiction among his Disciples.

Matt. 19. 28. Jesus said unto them, verily I say unto you, that ye which have followed me in the Regeneration, when the Son of Man shall sit upon the Throne of his Glory, ye also shall sit upon twelve Thrones, judging the twelve Tribes of Israel. Note, That the Apostles here

here are represented sitting upon twelve Thrones ; to let us understand , that they were to have an equal Authority.

Mat. 23. 8. *Be not ye called Rabbi or Master. For one is your Master, even Christ: And all ye are Brethren.* A Bishop would be accounted out of his Senses, that should call the Pope his Brother , or companion in service. This would be enough to put him into the Inquisition.

Luk. 22. 24. *There was also a strife among them, which of them should be accounted the greatest.* Note , that this dispute was but the evening before the passion of Jesus Christ , after those words were spoken, *Matt. 16. 19. I will give unto thee the Keyes. If St. Peter had been established then the chief of the Apostles , there had never been this dispute among them touching the Primacy.*

Vers. 25, 26. *And he said unto them, the Kings of the Gentiles exercise Lordship or Mastery over them; and they that exercise Authority upon them, are called Benefactors.* But ye shall not be so; but he that is greatest among you , let him be as the younger ; and he that is chief , as he that doth serve. Reader, Note here two things, 1. That upon this dispute about the Primacy , our Saviour said not one word , that he had given it to Peter. 2. He forbids his Apostles , not only to exercise Dominion as Kings ; but also as those Kings that are called by the name of Benefactors : for answer to them that say that Jesus Christ only forbade the exercising Lordship and Dominion , as wicked Kings.

Joh. 20. 22, 23. *Jesus Christ breathed upon his Disciples , and said unto them, Receive ye the Holy Ghost. Whose Sins ye remit , they are remitted; And whose Sins ye retain , they are retained.* Note , That the power of Binding and Loosing , which was promised to St. Peter, *Matt. 16. 19.* is here given to all the Disciples indifferently.

Eph.

Eph. 2. 20. *Ye are built upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner-stone.* Note, that the Prophets and Apostles are here put in the same Rank; to Jesus Christ alone belongs the Preheminence.

Rev. 21. 14. *And the Wall of the City had twelve Foundations, and in them were the Names of the twelve Apostles of the Lamb.* You see here still the twelve Apostles advanc'd to the very same Degree of Honour.

Note, that St. Peter puts himself in the Rank of the Elders, that is to say, the Pastours of his time, and does not in the least attribute to himself any manner of Domination. 1. Pet. 5. 1, 2, 3. *The Elders which are among you, I exhort, who am also an Elder, and a Witness of the Sufferings of Christ, and also a partaker of the Glory that shall be revealed: Feed the Flock of God, which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being Lords over Gods Heritage, but being Examples to the Flock.* Consider, Reader, how much this Humility of Saint Peter is contrary to the Pride of Pope Martin the Fifth, who sending one of his Nuncio's, gives himself these Proud and Sacrilegious Titles, The most Holy, and the most Blessed, who had the Ecclesiastical Power, who was Lord on Earth, the Successour of St. Peter, The Christ of the Lord, The Lord of the Universe, The Father of Kings, The Light of the World, The chief Priest. You will find this word for word, in the Council of Sienna.

Saint Peter is not always named in the first place, As Mark. 16. 7. Jo. 1. 44. 1. Cor. 1. 12. & Gal. 2. 9.

He spake not first in the Council at Jerusalem; but there had been already a great Dispute before he began his Discourse, Act. 15. 7.

It was not he that pronounc'd the Conclusion of the Council, vers. 13. The

The Message to the Gentiles was not sent by him, *vers. 22.*

The Decree of the Council was not published in his Name, *vers. 23.*

He shared the Ecclesiastical charge with the Apostles, as their Fellow and Companion in the Work of the Lord. *Gal. 2. 9.* And when James, and Cephas, and John, who were esteemed to be Pillars, perceived the Grace which was given to me, they gave to me and Barnabas the right hand of Fellowship; that we should go to the Gentiles, as they unto those of the Circumcision.

St. Paul makes himself equal unto him in all things, *Gal. 2. 6.* of those that seemed to be somewhat (whatsoever they were, it maketh no matter to me; God accepteth no Mans Person) they that seemed to be somewhat, in Conference added nothing to me.

2 Cor. 11. 5. For I suppose that I was not much behind the very chiefest Apostles. Then he was not behind St. Peter, neither as to Order or Doctrine, nor yet as to Authority. For he says he was not much, or in any thing behind the very chiefest Apostles.

St. Peter was sent in Commission by the rest of the Apostles, *Act. 8. 14.* When the Apostles that were at Jerusalem heard, that Samaria had received the word of God, they sent unto them Peter and John. It would be now lookt upon most prodigious Impudence, if the Bishops should undertake among themselves to send the Pope out to Preach.

St. Peter was made to render an account also of his charge, *Act. 11. 2, 3.* And when Peter was come up to Jerusalem, they that were of the Circumcision contended with him; saying, Thou wentest in unto Men uncircumcised, and didst eat with them. But Peter rehearsed the matter from the beginning, and expounded it by order unto them.

He was publickly reprov'd by the Apostle St. Paul, Gal. 2. 11. When Peter was come to Antioch, I withstood him to the Face; because he was to be blamed.

And Vers. 14. When I saw that they walked not uprightly according to the truth of the Gospel, I said unto Peter before them all; If thou being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? a Bishop now adays would have but an untoward Reception, that should take upon him to censure the Pope. For though he should lead innumerable People to the Devil, yet no Body must presume to reprove him for it.

CHAP. XV.

That the Pope is, the chief Priest, the Head, the Husband, and the Foundation of the Church. Bellarm. de Rom. Pontif. lib. 2. cap. 31.

Against that which is written, Heb. 5. 4. No Man taketh this Honour to himself of being Priest, but he that is called of God, as was Aaron. But where is the Call of the Pope to the chief Priesthood? Or where is it, that Jesus Christ hath given him power to establish Priests, or to appoint any Sacrificers of his Body?

Eph. 1. 22, 23. God hath put all things under the feet of Jesus Christ, and has given him to be the Head over all things to his Church, which is his Body, the fulness of him that filleth all in all. Note, That our Saviour Jesus Christ is not only compared to a Political

tical or civil Head ; but here, and in many other places he is compared to a natural Head ; to teach us , that as in the Body of Man there is but one Head , so also there is but one Head in the Church, of which we are the Members. For as *the Body is one , and hath many Members , and all the Members of that one Body being many , are one Body ; so also is Christ ,* 1 Cor. 12. 12.

Eph. 5. 23. *The Husband is the Head of the Wife , even as Christ is the Head of the Church ; and he is the Saviour of the Body.* Note , That in the business of Marriage there ought to be no Substitute : but now our Lord Jesus Christ is the Head of the Church in the very same manner , as the Husband is the Head of the Wife. Therefore he ought not upon this account to have a Deputy or Vicar. Moreover observe that forasmuch as the Apostle joins these in like manner together , His being the *Head* and the *Saviour* ; He that is not the Saviour of the Church then, cannot be the Head.

Joh. 3. 29. *He that hath the Bride is the Bridegroom ; but the Friend of the Bridegroom which standeth and beareth him , rejoiceth greatly because of the Bridegroom's Voice ; This my joy therefore is fulfilled.* Observe the Pride then of the Bishop of Rome , that calls himself the Bridegroom. But he could not call himself the Friend of the Bridegroom , as St. John doth , seeing he persecutes him in his Members , and tramples his Doctrine under his feet.

In 1 Cor. 3. 11. *For other Foundation can no Man lay , than that is laid , which is Jesus Christ.* Note , That the Apostle saith , not only that Jesus is the Foundation, but he also teacheth , that there cannot be any other. Certainly a lye ought to have its mouth stoppt. For he could never speak here more expressly than he doth.

CHAP. XVI.

That Antichrist ought not to come till a little before the end of the World. Bellarm. de Rom. Pontif. lib. 3. cap. 3.

Against that which is written, *2 Thes. 2. 7, 8. The Mystery of Iniquity doth already work, only that which letteth will let* (the Apostle speaks of the Roman Empire, in the Judgment of the most famous Doctours of the Church of Rome) until he be taken out of the way ; And then shall that wicked one be revealed. Note, That the Mystery of Iniquity wove it self in the very times of the Apostles ; and therefore it must needs be revealed a long time ago, seeing there are many Ages past since the Ancient Roman Empire was taken away.

1 Joh. 2. 18. Little Children, it is the last time ; And as ye have heard that Antichrist shall come, even now there are many Antichrists ; whereby we know that it is the last time. Note, That in the time of Saint John there were many Antichrists, which prepared the way to the Great Antichrist. So that if he be not come yet, he follows after his Forerunners at a very great Distance.

Cap. 4. 3. Every Spirit that confesseth not that Jesus Christ is come in the Flesh, is not of God ; And this is the Spirit of Antichrist, whereof you have heard that it should come, and even now is it already in the World. Antichrist was then come already in the Person of his Forerunners.

Note, That it was foretold in the Revelations, that Antichrist should seduce the Nations ; that he should rule over Kings, and over a Multitude of People ; that he should make War against the Saints,
and

and overcome them ; that he should glorifie himself for his splendour, and the duration of his Kingdom. But all these things cannot be done in a few years.

CHAP. XVII.

That we ought not to have separated our selves from the Church of Rome. Bellarm. de Eccles. lib. 3. cap. 2. This is the common Opinion.

Against that which is writ, *Rev. 18. 4. Come out of her, my People, that ye be not partakers of her Sins, and that ye receive not of her Plagues.* Note, That God speaks here of *Babylon* the great, which sits upon seven Mountains, which is clothed with Purple and Scarlet, and which rules over the Kings of the Earth. Cardinal *Bellarmin* confesseth, that this is a Description of *Rome*; and teacheth withal, that this cannot be applied to any other, because then there was no other City situated upon seven Mountains, that commanded over Kings, *De Pontif. Rom. lib. 20. 2.* It is impossible then to abide in the Communion of the Church of *Rome* without being defiled with her Sins, and partaking of the Torment which is prepared for her.

Rom. 16. 17. Now I beseech you, Brethren, mark them, which cause Divisions and Offences contrary to the Doctrine which ye have learned, and avoid them. Note, That we separate our selves from the Romans now at this day, because they reject the Doctrine which the Ancient Romans received from the Apostle *Saint Paul.*

2 Cor. 6. 17, 18. *Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my Sons and Daughters, saith the Lord Almighty.* God will never own them for his Children, that cleave to the enemies of his Glory, and that follow the Banners that are dipt in the Blood of his Martyrs.

Gal. 1. 9. *Whosoever Preacheth another Gospel, than that which ye have received, let him be accursed.* There can be nothing more contrary, than the Gospel of the Son of God, and the Gospel of Rome. The one gives us the Cup of Blessing; the other denies it us: The one saves us by Grace, and the other by Merit: The one assures us of the mercy of God, the other makes us to doubt, &c.

1 Joh. 5. 21. *Little Children, keep your selves from Idols.* But there is Idolatry in the Church of Rome, in that they worship the material Crosses, and bow down before Images; and they also worship a piece of Bread, with the same sovereign Adoration, with which they worship God.

Note, That one ought not to hold Communion with a Church, which teacheth the Doctrines of Devils; but the Church of Rome teacheth a Doctrine, which the holy Ghost calls the *Doctrine of Devils*, 1 Tim. 4. Therefore we cannot hold Communion with the Church of Rome.

Jer. 51. 9. *We would have healed Babylon, but she is not healed: Forsake her, and let us go every one to his own Country: For her Judgment reacheth unto Heaven, and is lifted up even to the Skies.* We have remonstrated to the Church of Rome her Errours, and she has not reformed them; but on the contrary she hath excommunicated and persecuted with Fire and Sword those that have publisht the Truth. And this is the Reason, why we have abandon'd her Communion.

For

For those that cleave unto her, shall be punished with her, with the same dreadful punishment.

CHAP. XVIII.

Of Prayers and Divine Service.

That Prayers and the Publick Divine Service may be in a Tongue not understood by the People. Conc. Trent. Sess. 22. can. 8. & can. 9. Bellarm. de verbo Dei, lib. 2. cap. 15.

Against that which is written, 1 Cor. 14. 6, 7, 8, 9, 10, & 11. Now Brethren if I come unto you speaking with Tongues, what shall I profit you, except I shall speak to you, either by Revelation, or Knowledge, or by Propheesying, or by Doctrine! And even things without Life giving sound, whether Pipe or Harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the Trumpet give an uncertain Sound, who shall prepare himself to the Battel? So likewise you, except they utter by the Tongue words easie to be understood, how shall it be known what is spoken? For ye shall speak into the Air. There are it may be, so many kinds of Voices in the World, and none of them is without Signification. Therefore if I know not the meaning of the Voice, I shall be unto him that speaketh a Barbarian; and he that speaketh, shall be a Barbarian unto me. This is that which comes to pass between the Priest and the People when they sing Mass. For one is a Barbarian to the other.

Verf. 13, 14, 15, & 16. Wherefore let him that speaketh in an unknown Tongue, pray that he may interpret.

pret. For if I pray in an unknown Tongue, my Spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the Spirit, and I will pray with the Understanding also; I will sing with the Spirit, and I will sing with the Understanding also. Else, when thou shalt bless with the Spirit, how shall he that occupieth the room of the Unlearned, say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? When they say their prayers and give thanks in Latin, then; how should the common People of England be able to say Amen, seeing they understand not what is said.

Verf. 21, 22. In the Law it is written, with Men of other Tongues and other Lips, will I speak unto this People: And yet for all that, will they not bear me, saith the Lord. Wherefore Tongues are for a sign, not to them that believe, but to them that believe not. O ye abused People, open your Eyes, and in stead of admiring the pompous service of your Church, consider that this is a sign of the Wrath of God, that they speak unto you in a Language, which is strange and barbarous to you.

CHAP. XIX.

That there are some places more holy than others, and that it is a work of piety to go in Pilgrimages to them. Bellarm. de Cultu Sanctor. l.3.c.8.

Against that which is written, Joh. 4. 21, 23, 24. Woman, believe me, the hour cometh, when ye shall neither in this Mountain, nor yet at Jerusalem, worship the Father. But the hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and

In Truth: For the Father seeketh such to worship him. Give heed to this, O ye superstitious ones, that go on Pilgrimages to Jerusalem, to our Lady of Montserrat, of Loretto, of Liefse, and other like places; as if God were better served and worshipped there, than in other places.

Matt. 1. 11. For from the Rising of the Sun, unto the going down of the same, my name shall be great among the Gentiles; and in every place intense shall be offered unto my name, and a pure offering. Note, that the Spiritual Sacrifices of the new Covenant are to be offered in all places. For it is the service that sanctifies the place; and not the place that sanctifies the service. But note, That whereas the spiritual Offering of Christians is called Pure, it is because it is sanctified and made acceptable to God by Jesus Christ, 1 Pet. 2.

1 Tim. 2. 8. I will therefore, that Men pray every where, lifting up holy hands without wrath and doubting. Note, that God is every where present, and that in whatsoever place we are, we are equally near to Heaven.

1 Cor. 10. 26. The Earth is the Lords, and the fulness thereof. The whole Earth, where God is called upon, is holy Land.

Our Saviour Jesus Christ preach'd upon a Mountain, Matt. 5. In a Ship, cap. 13. In the Wildernes, cap. 14.

His Disciples met together in an House, Act. 1. 2. 12. 20.

St. Paul prayed on the Sea-shore, Act. 21. 5.

There was a Church in the house of Aquila and Priscilla, 1 Cor. 16. 19. In the house of Nymphe, Col. 4. 5.

And Mat. 18. 20. Where two or three are gathered together in my name, there am I in the midst of them. 'Tis better to hear the truth in Dens and Holes, than to hear the resound-

resounding of a lie under the Azure Vaults; and to pray to God in a Grange or Grot, than to blaspheme him in a Palace.

CHAP. XX.

That there are other Mediatours with God, besides our Lord Jesus Christ. Bellarm. de Sanctorum beatitud. lib. 1 cap. 20.

Against that which is written, *1 Tim. 2. 5. There is one God, and one Mediator between God and Man, the Man Christ Jesus.* Note, That as there is but one God, so there is but one Mediator. So that it's the same wickedness then, to set down many Gods, and to teach many Mediators.

Joh. 6. 68. Lord, whither shall we go? thou hast the words of eternal Life. Shall we have recourse to Angels? shall we address our selves to the Saints? But there is none that can save us, but Jesus Christ alone.

Cap. 10. 9. I am the Door, by me if any Man enter in, he shall be saved. Note, That this agrees to Jesus Christ alone. For in all the world of God, there is not any Creature called the Door of Heaven. It is the Church of Rome that hath invented this Blasphemy.

Cap. 14. 6. I am the Way, the Truth, and the Life; no Man can come unto the Father, but by me. Note, That Jesus Christ does not only teach us, that he is the Way; but he also gives us to understand, that there is no other way for us to come to God, but by him. We cannot go to him then by the Saints.

And Vers. 13. *Whatsoever ye shall ask the Father in*

my name, I will do it; that the Father may be glorified in the Son. Since all that which we ask the Father in the name of the Son, is granted unto us, why should we address our selves to other Mediators?

Act. 4. 12. Neither is there Salvation in any other: For there is none other name given under Heaven among Men, whereby we must be saved. Men may invent, and the Devil may suggest divers ways of Salvation, to abuse the World: But God has appointed no other, but Jesus Christ.

Eph. 2. 18. For through him we both have an access by one Spirit unto the Father. What need is there of other Mediators, since the Son renders the Father accessible and favourable to us?

1 Joh. 2. 1. I write these things unto you, that ye sin not: But if any Man sinneth, we have an Advocate with the Father, Jesus Christ the righteous. To plead a civil Cause a Man doth not address himself to those that have not been received as Advocates in the Court. Here then in a matter, which concerns the Salvation of our Souls, how should we trust our cause to those, that in the Court of Heaven never received the quality of Advocates? No Man taketh this Honour to himself, but he that is called of God, as was Aaron, *Heb. 5. 4.*

Verf. 2. For he is the Propitiation for our Sins, and not for ours only, but also for the Sins of the whole World. Note, That the holy Spirit joyns Intercession and Redemption together, to teach us, that whosoever is not a Mediator of Redemption, cannot be a Mediator of Intercession.

Rom. 8. 34. It is Christ that dyed, yea, rather that is risen again, who is even at the right hand of God, who also maketh Intercession for us. This Intercession of Jesus Christ is founded upon his death, and makes part of his Priesthood. It belongs to none other but to him, who shed his Blood upon the Cross, to appear

pear for us within the heavenly Sanctuary.

Heb. 7. 24, 25. *But this Man, because he continueth for ever, hath an unchangeable Priesthood; wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make Intercession for them.* Note, That Jesus Christ promises to save, not those that come unto God by Saints or Angels, but those which come unto God by himself. To conclude, seeing that Salvation is accomplished by Jesus Christ, and that he continually makes Intercession for us, what need is there to have recourse to other Mediators?

Cap. 12. 24. *We are come unto Jesus, the Mediator of the new Testament, and to the Blood of sprinkling, that speaketh better things, than that of Abel.* Note, That Jesus Christ is our Mediator by virtue of his Blood, which he shed for our Sins. And let none say I cannot presume to approach this Mediator. For his Blood doth not cry for vengeance against his Brethren, as *Abel's* did: But it calls for Peace, Grace, and Mercy for the greatest Sinners, who have their hearts touched with Repentance.

Again 1 *Job.* 2. 1, 2. *We have an Advocate with the Father, Jesus Christ the righteous. And he is the Propitiation for our sins, and not for ours only, but also for the sins of the whole World.* Note, That Jesus Christ pleads the cause of all those, whose sins he has expiated by his death. He is the Advocate general of all Christians; and his mouth alone, by which we speak unto the Father.

Note, That he that hath the charge to present the prayers of the Church of God, it is his part also to cover their defects, and to render them acceptable to God. This was in old times shadowed in the person of the high Priest, who was to carry upon his Miter a plate of pure Gold, in which was engraven *Holiness to the Lord.* Which God speaks of, *Exod.*

28. 37, 38. *Thou shalt put it on a blue lace, that it may be upon the Miter, upon the forefront of the Miter it shall be. And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the Children of Israel shall hallow in all their holy gifts: And it shall be always upon his forehead, that they may be accepted before the Lord.* This is fulfilled in Jesus Christ, who is the Body and the truth of all the ancient Figures.

1 Pet. 2. 5. *Ye also as lively Stones, are built up a spiritual House, an holy Priesthood, to offer up spiritual Sacrifices to God by Jesus Christ.* But there is not any of the Creatures, that by his holiness or merit, can cover the defects of our Prayers, or render them acceptable to God. This is the reason, why there is neither Saint, nor Angel, that can be our Mediator with God, or that can present our Prayers unto him.

CHAP. XXI.

That we ought to pray to the Saints, whom God hath received into his glory. Bell. de Sanctorum beatudine lib. 1. cap. 19. Conc. Trident. sess. 25.

AGainst that which is written, *Rom. 10. 14. How then shall they call on him, on whom they have not believed?* But no one believes on the Saints; if he does, he must add a new Article to the Creed. No one then ought to pray unto them.

Psal. 50. 15. Call upon me in the day of Trouble, and I will deliver thee, and thou shalt glorifie me. Let any one shew us a like Commandment to call upon the

the Saints, and we will instantly do it.

Psal. 145. 18. The Lord is nigh unto all them that call upon him, to all that call upon him in Truth, can any one say so of the Saints? But their essence is not infinite, to be in all the places of the World, near unto all those that cry unto them.

Matt. 11. 28. Come unto me all ye that are weary, and heavy laden, and I will give you rest. Note, That as persons that are very sick, address themselves to the ablest Physicians; so the greatest sinners ought to address themselves to Jesus Christ. Though the reason should be less evident, yet the Commandment is express for that.

Luk. 11. 1. And it came to pass, that as he was praying in a certain place, when he ceased, one of his Disciples said unto him, Lord, teach us to pray, as John also taught his Disciples. Note, That they said not, Teach us to pray to God; but in general, *Teach us to pray.* For at that time to pray absolutely, and to pray to God, was taken for one and the same thing. Let us see the Model then, according to which we ought to form all our Prayers.

Verf. 2. And he said unto them, when ye pray, say, Our Father which art in Heaven, hallowed be thy Name, &c. But one cannot say to a Saint, or to an Angel, *Our Father*, &c. they acknowledge themselves our Brethren, and our Companions in service, *Rev. 12. 11. and cap. 19. 20.* Then one ought not to pray unto them.

Joh. 14. 13. Whatsoever ye shall ask the Father in my name, I will do it, that the Father may be glorified in the Son. But he hath made no such promise to those, that shall call upon God in the name of the Saints.

Act. 2. 21. Whosoever shall call upon the name of the Lord, shall be saved. But it is not said any where, *Whosoever shall call upon the name of Saint Peter or Saint Paul, shall be saved.*

Rom. 8. 15. *Ye have not received the spirit of Bondage again to fear, but ye have received the spirit of Adoption of the Children of God, whereby we cry, Abba Father.* So that those that have not the confidence to address their prayers to God, have not as yet received the spirit of Adoption. For towardly and ingenious Children, that have a mild and gentle Father, speak to him with a childlike liberty.

Gal. 4. 6. *And forasmuch as ye are the Children of God, God hath sent forth the spirit of his Son into your hearts, crying Abba, Father.* Note, That that cannot be the spirit of Jesus Christ, that puts Men upon praying to Saints: For all the Prayers, that he forms in our hearts, are address'd to God alone. Moreover observe, that this spirit not only makes us to speak, but also to cry *Abba Father*, to teach us to chase away vain fears, and to pray unto God with confidence.

Eph. 3. 12. *By him, viz. Jesus Christ we have boldness and access with confidence, through the Faith, which we have in him.* If the Son of a King, beloved of his Father, should give us access unto him, we should not seek for any other, to introduce us to him. Since then the Son of God giveth us access to God, and this access also with confidence, why should we seek out for any other Advocate, to address our selves to God.

Heb. 4. 15. *For we have not an high Priest, that cannot be toucht with the feeling of our infirmities, but who was in all points tempted like as we are, Sin only excepted.* We cannot address our selves to any one, that knows our necessities better, who hath more compassion of our miseries, or who is better able to do us good, or who is more nearly allied unto us. For we are *Members of his Body, of his Flesh, and of his Bone*, Eph. 5.

Verf. 16. *Let us therefore come boldly unto the Throne of*

of Grace, that we may obtain Mercy, and find grace to help in a time of need.

Take notice, that all our Prayers and Thanksgivings are spiritual Sacrifices: but Sacrifices ought to be offered to God alone. In the law of *Moses* God hath not ordained others.

Judg. 13. 16. *If thou wilt offer a burnt Offering, thou must offer it unto the Lord.*

Psal. 50. 14. *Offer unto God Thanksgiving, and pay thy Vows to the most high.*

Hos. 14. 2. *Take with you words, and turn unto the Lord, say unto him, Take away all Iniquity, and receive us graciously; so will we render the Calves of our lips.*

Heb. 13. 15. *By him therefore, viz. Jesus Christ, let us offer the Sacrifice of Praise to God continually, that is the fruit of our Lips, giving thanks to his name.* By these and many other like places it is manifest, that we ought not to address our Prayers, our Praises or our Thanksgivings to any other, but only to him, to whom the Children of *Israel* of old were to offer their Sacrifices and Thank-offerings.

CHAP. XXII

That the Saints departed know our particular necessities. Bellar. de Sanctior. Beatitud. lib. 1. cap. 10.

Against that which is written, *Eccl. 9. 5, 6.* *For the living know that they shall dye; but the dead know not any thing; neither have they any more a reward, for the memory of them is forgotten. Also their love and their hatred and their envy is now perisht; neither*

have they any more a Portion for ever in any thing that is done under the Sun. If the dead know not any thing of what is done under the Sun, 'tis as clear as the day, that they know not any thing of our particular necessities.

2 King. 2. 9. *Elijah said to Elifha, ask what I shall do for thee, before I be taken away from thee.* If the Saints departed knew our necessities, and could understand our desires, *Elijah should not have said to Elifha, ask before I am taken away from thee; For Elifha might have addrest his Prayers unto him, after his being taken up into Heaven.* But *Elijah* gave no encouragement to this; nor is there any instance of any Prayer made to him by the Jews, though it was certainly known he was in Heaven.

2 Kin. 22. 20. God speaks thus to the good King *Josiah, Behold therefore I will gather thee unto thy Fathers, and thou shalt be gathered into thy Grave in peace, and thine eyes shall not see all the evil which I will bring upon this place.* If those whom God hath taken into his rest, see not the publick miseries, how much less should they understand our particular necessities.

Job 14. 21. *His Sons come to honour, and he knoweth it not, and they are brought low, but he perceiveth it not of them.* Note, That if a Father being dead, knows not the prosperity and adversity of his own Children; how shall he know the necessities of all particular persons.

Isa. 63. 16. *Thou art our Father, though Abraham be ignorant of us, and Israel acknowledges us not.* If the Saints departed, know not their posterity that comes after them, what appearance is there, that they should know the Estate of all the World. Yet *Abraham* was now in Heaven, into whose bosom the faithful pass, *Luk. 16. 22.*

Note, That 'tis a lie to say, that those who see the face of God, see all things in him, as in a glass; because

because Jesus Christ speaks thus of the Angels, *Matt.* 18. 10. *Take heed, that ye despise not one of these little ones; for I say unto you, that in Heaven their Angels do always behold the face of my Father, which is in Heaven.* For notwithstanding that, yet they saw not in the face of God the calling of the Gentiles. For see how *St. Paul* speaks, *Eph.* 3. 8, 9, 10. *Unto me is this grace given, who am less than the least of all Saints, that I should preach among the Gentiles the unsearchable riches of Christ, and so make all Men see, what is the fellowship of the Mystery, which from the beginning of the World hath been hid in God, who created all things by Jesus Christ; to the intent, that now unto the Principalities and Powers in heavenly places, might be known or made manifest by the Church the manifold Wisdom of God.*

Neither do they see in the face of God, when shall be the day of Judgment. For *Matt.* 13. 32. *Of that day and hour knoweth no Man, no not the Angels that are in Heaven.*

CHAP. XXIII

That the Saints departed, know our hearts and secret thoughts. Bellarm. de Sanctior. beatit. lib. I. cap. 20.

Against that which is written, *1 Kin.* 8. 39. *Hear thou, and do, and give to every Man according to his ways, whose heart thou knowest. For thou, even thou only, knowest the hearts of all the Children of Men.* Note, That if the Saints knew our hearts and thoughts, either by beholding of the face of God, or by particular Revelation, then one could not have said, that
God

God only knows the Hearts of all Men.

Jer. 17. 9. *The heart is deceitful above all things, and desperately wicked, who can know it? Surely no other, but only he who addeth, Vers. 10. If the Lord search the heart, and try the Reins.*

1 Cor. 2. 11. *What Man knoweth the things of a Man, save the spirit of Man, which is in him? It is without doubt, that there is no other, but he who says, Rev. 2. 23. All the Churches shall know, that I am he which searcheth the reins and Hearts.*

C H A P. XXIV.

That the Virgin Mary was conceived without sin. Concil. Basil. Sess. 36. Bellar. *de Amisf. grat. & statu peccat. lib. 4. cap. 15.* It is the common opinion of the *Franciscans* and *Jesuits*.

AGainst that which is written, *Job 14. 4. Who can bring a clean thing out of an unclean? Not one.* But the *Virgin Mary* was conceived in the same manner with others, by persons infected with Original Sin: there is none excepted, but *Jesus Christ* alone; because he was conceived by the holy Ghost, who sanctified his human nature in the Womb of the *Virgin*.

Eccl. 7. 20. For there is not a just Man upon Earth, that doth good and sinneth not. The Scripture excepts none from this rule, but our Saviour only, who was made like unto us in all things, yet without sin, *Heb. 2. & 4.*

Luk. 1. 46, 47. Mary said, my Soul doth magnifie the Lord,

Lord, and my spirit hath rejoyced in God my Saviour. Note, That Salvation presupposeth Perdition. For Jesus Christ is come to save them that are lost, *Matt. 18. 11.* they that are not Captives, have no need of a Redemption. *They that are whole need not a Physician, but those that are sick, Matt. 9. 12.*

Rom. 5. 12. By one Man sin entred into the World, and death by sin, and so death passed upon all Men, for that all have sinned. Note, That all those who descend from Adam by natural Generation, receive this wicked frame and disposition in the belly of their Mother; as David, who says, *Psal. 57. 7.* Behold, I was shapen in Iniquity, and in sin did my mother conceive me. This was the reason why our Lord and Saviour was conceived by a Miracle, without the operation of Man. For such an high Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the Heavens.

Vers. 18. Therefore as by the offence of one, Judgement came upon all Men to Condemnation; even so by the righteousness of one, the free gift came upon all Men to justification of Life. Note, That if the Virgin Mary did not at all partake of Adam's sin, she had had no need to be justified by Jesus Christ.

Cap. 11. 32. For God hath concluded them all in unbelief, that he might have mercy on all. If the Virgin Mary had no feeling of the misery of sin, she had then no need of the mercy of God.

1 Cor. 15. 22. As in Adam all die, so in Christ shall all be made alive. So that the Virgin dyed in Adam, since she is made alive in Christ.

2 Cor. 5. 14. For the love of Christ constrains us, seeing we thus judge, that if one dyed for all, then were all dead. That which most straitly binds the holy bonds of love between the Mother and the Son, is that she conceived him as he was Man; but as God, he is her Creator; and as Redeemer, he ransomed her

her by his Blood. He dyed to give her life, seeing he dyed for all.

I take it for certain, that the blessed Virgin, the true example of Devotion, would not forget often to recite the Lords Prayer, Our Father, &c. Now one of the clauses therein is, *Forgive us our Trespases*. As often then as she prayed this Prayer, she confest her sins before God.

Note also, that the blessed Virgin was subject to the Afflictions of this life, and also to death. *For it is appointed to all Men once to die*, Heb. 9. 27. Numb. 16. 29. *This is the House appointed for all living*, Job 30. 23. But miseries and death presuppose sin (*for the wages of sin is Death*, Rom. 6. 23. *The Soul that sinneth, the same shall die*, Ezek. 18. 20. God is so good and merciful, that he will not inflict any punishment upon persons purely and absolutely holy and innocent. It must needs be then, that those who are subject to Afflictions and Death, endure these things, either as sinful Creatures themselves, or as suffering for the sins of others. But there is none, besides our Saviour Jesus Christ, *who being holy, harmless, and undefiled, and separate from sinners*, Heb. 7. put himself in the place of us poor sinners, and redeemed us to God by his Blood, Rev. 5. 9. *He once suffered for our sins, the just for the unjust, that he might bring us to God*, 1 Pet. 3. 18.

To conclude, our Belief upon this point is so clear, that the greatest part of the *Dominicans* are of our side, and defend this truth, both by word and writing.

CHAP. XXV.

That the Virgin Mary is the Queen of Heaven, the Door of Paradise, and the Salvation of the living and the dead; as it is said in the Litanies, which they address unto her, and in the Psalter of Bonaventure.

Against that which the blessed Virgin her self speaks, *Luk. 1. 46. And Mary said, my Soul doth magnifie the Lord.* Note, That she acknowledgeth Jesus Christ for her Lord; so far is she from calling her self his Lady, according to the Blasphemy of the *Litanies*.

Vers. 47. And my spirit hath rejoiced in God my Saviour, Note, That she embraces Jesus Christ as her Saviour; so far is she from calling her self the Salvation of others.

Vers. 48. For he hath regarded the lowliness of his handmaiden, for behold from henceforth all Generations shall call me blessed. Note, that she doth not say, All ages shall adore me, and shall address their Prayers to me; but all Generations shall call me blessed. We following this prophecy, do declare her to be the most blessed among all Women.

Cap. 11. 27, 28. A certain Woman among the People lift up her voice, and said unto him, Blessed is the Womb that bare thee; and the Paps which thou hast sucked. Then said he unto her, Yea, rather blessed are they that hear the word of God and keep it. The Virgin is blessed for having born Jesus Christ in her Body, but still she is more blessed for having born him in her Heart. She is blessed for having suckled our Lord, but still

still she is more blessed for having suckt her self the milk of Godliness.

Joh. 2. 4. *Jesus saith unto her, Woman, what have I to do with thee? my hour is not yet come.* Note, That our Lord Jesus Christ speaks to the blessed Virgin in this manner, not for want of love to her. For in the strongest of his Agonies, he testified his tender Affections to her, recommending her to his beloved Disciple, *Joh. 19.* But he would go to prevent the abuse and superstition, and to hinder us from putting the Creature in the place of the Creator.

~ Matt. 12. 47, 48, 49, 50. *And a certain Man said unto him, Behold thy Mother and thy Brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my Mother? and who are my Brethren? And he stretched forth his hand towards his Disciples, and said, Behold my Mother and my Brethren. For whosoever shall do the will of my Father, which is in Heaven, the same is my Brother, and Sister, and Mother.* Note, That Jesus Christ doth not bring out his holy Mother before the People that stood round about, nor doth he say unto them, Behold the Queen and Empress of Heaven and Earth, before whom every knee should bow. Behold the Ladder by which you shall ascend into Heaven, and the door by which you shall enter into Paradise, see that you place your hope and confidence in her. But on the contrary to turn them gently from so gross an Imagination, he teaches them, that he prefers the Spiritual relation before the Bodily; and that if they would have the honour of being his Mother and his Brethren, they ought with a good heart to make the Prayer of *David*, *Pf. 142. Teach me to do thy will; For thou art my God.*

Act. 4. 12. *And there is no Salvation in any other (save in our Lord Jesus Christ) For there is also no other*

ther name given under Heaven, whereby we can be saved. We find in the blessed Virgin an example of Faith, and of admirable Virtue, which we ought to imitate; but we ought not to place our Faith or confidence in her; for it is not by her name that God doth save us.

CHAP. XXVI.

That we ought to worship Angels, and to give religious service to Saints. Bellarm. de cultu Sanctior. lib. 1. cap. 11, 12, 13, 14.

Against that which is written, *Mat. 4. 10. Thou shalt worship the Lord thy God, and him only shalt thou serve.* Note, That 'tis in vain that they make a distinction here between the worship of *Latria* and *Doulia*; seeing all religious Adoration, whatsoever name one can give it, belongs to none but God; and that he will be served alone with religious worship and service.

Col. 2. 18. Let no Man beguile you of your reward, in a voluntary humility and worshipping of Angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind. Note, That those who give unto Angels religious Service, did not equal them to God, seeing they did it through humility, as esteeming themselves unworthy to address themselves immediately to God. Notwithstanding the Apostle condemns it, because this service was the invention of Man.

Heb. 1. 14. Are they not all ministering Spirits? sent forth to minister to them, who are the heirs of Salvation. Note, That God hath ordained Angels for the ser.

service of the Church ; but he has not ordained, that any one should render unto the Angels religious Service.

See here the examples of Saints and Angels, who would not, that any should fall down before them to worship them. *Act. 10. 25, 26. And as Peter was coming in, Cornelius met him, and fell down at his Feet, and worshipped him. But Peter took him up, saying, Stand up, I my self also am a Man.*

Cap. 14. 14, 15. When the Apostles, Barnabas and Paul heard thereof, viz. That they would Sacrifice to them, they rent their Clothes, and ran in among the People, crying out, and saying, Sirs, Why do ye these things? We also are Men of like passions with you.

Rev. 19. 20. And I fell at his feet, viz. of the Angel, to worship him; And he said unto me, See thou do it not: I am of thy fellow Servants, and of thy Brethren, that have the Testimony of Jesus. Worship God.

Cap. 22. 8, 9. And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the Angel, which shewed me these things. Then said he unto me, See thou do it not. For I am thy Fellow-servant, and of thy Brethren the Prophets, and of them which keep the saying of this Book: worship God.

Judg. 13. 16. And the Angel of the Lord said unto Manoah, though thou detain me, I will not eat of thy Bread; And if thou wilt offer a Burnt-offering, thou must offer it unto the Lord.

CHAP. XXVII

Of Images.

That we may have Images for religious use.
 2 Counc. of Nice. Bellarm. *de Imaginibus Sanctor. lib. 2. cap. 7, 8, 9, 10.*

Against that which is written, *Ex. 20. 4. Thou shalt not make unto thee any graven Image, or any likeness of any thing, that is in Heaven above, or that is in the Earth beneath, or that is in the water under the Earth.* Note, That in the matter of Religion God doth not only forbid graven Images, but in general all manner of likeness of any thing, that is in Heaven above, or in the Earth, or under the Earth. So that though the old distinction of our Adversaries, between an Idol and an Image should be true; yet that could not be a covert to them, from the strokes and Thunderbolts of this divine Law.

Deut. 5. 8. Thou shalt not make thee any graven Image or Representation, or any likeness of any thing, that is in Heaven above, &c. Whereas our Adversaries complain, that we translate it a graven Image; Note, That a graven Image and a graven Representation (which they allow in a Translation of their own) are one and the same thing. But let them not complain any more of that, that we press against them the Divine commands. For one need but enter into their Temples, which they call Churches, and one shall see there all sorts of graven Representations, and likenesses of things in Heaven, in Earth, and under the Earth.

Deut. 27. 15. Cursed be the Man that maketh any graven or molten Image, an abomination to the Lord, the work

work of the hands of the Craftsman, and putterh it in a secret place. Observe this against the Images, which they lay up for Reliques.

Joh. 4. 23, 24. The hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and in Truth: For the Father seeketh such to Worship him. God is a Spirit, and they that worship him, must worship him in Spirit, and in Truth. Those of the Church of Rome then are not true worshippers: For to worship God by bodily Images, is not to worship him in Spirit.

1 Joh. 5. 21. Little Children, keep your selves from Idols. Amen. Note, That all that, to which one gives religious Service, that is not due to it, is an Idol.

CHAP. XXVIII.

That God may be represented in an embossed, engraven, or a flat Picture. Bellarm. de Imagin. sanctior. lib. 2. cap. 8.

AGainst that which is written, *Deut. 4. 15. Take ye therefore good heed unto your selves (for ye saw no manner of Similitude, when the Lord spake unto you in Horeb, out of the midst of the Fire; lest you corrupt your self, and make you a graven Image, the similitude of any Figure, the likeness of Male or Female. Note, That God here forbids all shapes and resemblances, by which any should undertake to represent him. What doth the distinction then between an Image and an Idol come to?*

Isa. 40. 18. To whom then will ye liken God? or what likeness will ye compare unto him? It seems to me, to be a mere mocking of God, and an exposing of Religion to disgrace, that the Church of Rome dresses out
 God

God like a Pope, and suffers Men to make Alehouse Signs with his Picture.

Act. 17. 29. Forasmuch then as we are the Off-spring of God, we ought not to think, that the Godhead is like unto Gold or Silver, or Stone graven by Art or Mans Device. That is not a resemblance or image of God then, which you may see in the Temples of the Church of Rome, they are nothing else but meer Chimera's, or Devices of the Spirit of lying.

Rom. 1. 22, 23. Professing themselves to be wise, they became Fools, and changed the glory of the uncorruptible God, into an Image made like to corruptible Man, and to Birds, and fourfooted Beasts, and creeping things. You will say, that he depaints and sets out the Romans now adays, who represent the Father by an old Man, the holy Spirit by a Dove, and the Son by a Lamb. Vers. 24. For this reason God gave them up to uncleanness, through the lusts of their own Hearts.

CHAP. XXIX.

*That Images serve to instruct the Ignorant. Bel-
lar. de Imag. Sanctior. lib. 2. cap. 20.*

AGainst that which is written, *Fer. 10. 8. They are altogether brutish and foolish: The stock is a Doctrine of Vanities.* Certainly there cannot be a greater folly, than to be willing to be taught by dumb Images.

Vers. 14, 15. Every Man is brutish in his Knowledge; every founder is confounded by his graven Image: For his molten Image is falsehood, and there is no breath in them, they are vanity, and the work of Errours: In the time of their Visitation they shall perish. When one considers the vanity of Images, which are in the temples
of

of the Church of *Rome*, he would have cause to laugh, if God would not be offended at it. But the day will come, when a Man shall cast his Idols of Silver, and his Idols of Gold, to the Moles and to the Bats, *Isa. 2. 20.*

Hab. 2. 18. What profiteeth the graven Image, that the maker thereof hath graven it? The molten Image, and a teacher of lies. When they dress out God like the Pope, with a Miter and a Triple Crown, this is a notorious lye: For God was never dressed in such an habit.

Zec. 10. 2. The Idols have spoken Vanity. If Images do give so much instruction, the People of the Church of *Rome* ought to be very knowing: but there are no People more ignorant than those, who are so replenisht with Images.

Psal. 115. 4, 5, 6, 7. Their Idols are Silver and Gold, the work of Mens hands; they have Mouths, but they speak not; Eyes have they, but they see not; they have Ears, but they hear not; Noses have they, but they smell not; they have Hands, but they handle not; Feet have they, but they walk not: neither speak they through their Throat. This is just the description of the Images of the Church of *Rome*; neither is there any thing here, which does not exactly agree to them. *Vers. 8.* They that make them, are like unto them; and so is every one that trusteth in them.

CHAP. XXX.

That we ought to worship Images. 2 Counc. of Nice. Concil. Trid. sess. 25. decret. 3. Bel-lar. de Imagin. Sancto. lib. 2. cap. 12.

Against that which is written, *Ex. 20. 5.* Thou shalt not bow thy self to them, nor serve them; for I am the Lord thy God. Note, That God saith both, that thou

thou shalt not bow thy self to them ; nor serve them. Our Adversaries have whole Books, with this Title, *Of the worship of Images, i. e. of the service due to Images.* And a certain Bishop teaches expressly, that we ought not only to worship before an Image, but that we ought also to worship the Image it self. *Naclantus in Ep. ad Rom. cap. 1.*

Lev. 26. 1. *Ye shall make you no Idols, nor graven Image, neither rear you up a standing Image ; neither shall you set you up any Image of Stone in your Land, to bow down to it ; For I am the Lord your God.* Note, That the Fathers of the second Council of Nice, which the Church of Rome approves, and which she puts in the rank of universal Councils, call those Hypocrites, that say, *We should serve and honour Images, and not that we should adore and worship them.*

Isa. 2. 8, 9. *Their Land is full of Idols ; they worship the work of their own hands, that which their own fingers have made. And the mean Man boweth down ; and the great Man humbleth himself : therefore forgive them not.* Note, That *Isaiah* describes the Adoration or worship of Images, by bowing down and humbling ones self before them. This is that which they do in the Church of Rome ; where they not only fall down before Images, but they kiss them, they offer Incense to them, they light Candles to them, they dress them, and adorn them ; they crown them with flowers, they carry them upon their shoulders, they go in Pilgrimages to them ; And in a word, they render them the same service, and the very same honours which the Pagans did to their Images.

Cap. 44. From Vers. 13. to 20. *The Carpenter stretcheth out his Rule ; he marketh it out with a Line, he fitteth it with Planes, and he marketh it out with a Compass, and maketh it after the figure of a Man, according to the beauty of a Man, that it may remain in the House. He heweth him down Cedars, and taketh the Cypress and the Oak,*

Oak, which be strengthneth for himself among the Trees of the Forest: he planteth an Ash, and the rain doth nourish it. Then shall it be for a Man to burn: For he will take therefore and warm himself; yea, he kindleth it, and baketh Bread; yea, he maketh a God and worshippeth it; He maketh it a graven Image, and falleth down thereto. He burneth part thereof in the fire; with part thereof he eateth Flesh; he roseth roste, and is satisfied; yea, he warmeth himself, and saith, *Aha, I am warm, I have seen the fire.* And the residue thereof he maketh a God, even his graven Image: He falleth down unto it, and worshippeth it, and prayeth unto it, and saith, *Deliver me, for thou art my God.* They have not known, nor understood; For he hath shut their Eyes, that they cannot see; and their hearts, that they cannot understand. And none considereth in his Heart; neither is there Knowledge, nor Understanding to say, *I have burnt part of it in the fire, yea, also I have baked Bread upon the Coals thereof; I have roasted flesh, and eaten it; And shall I make the residue thereof an Abomination? Shall I fall down to the stock of a Tree? He feedeth of Ashes, a deceived Heart hath turned him aside, that he cannot deliver his Soul, nor say, Is there not a lie in my right hand?* Poor People, you that fall down before a stock and a stone, meditate seriously upon these things. Think a little with your selves, if all these things do not agree to your Images; And be ashamed of the Superstition, with which ye have been nourisht up.

Cap. 46. 6, 7. *They lavish Gold out of the bag, and weigh Silver in a Ballance, and hire a Goldsmith, and he maketh it a God: they fall down, yea, they worship. They bear him upon the shoulders, they carry him and set him in his place, and he standeth, from his place shall he not remove. Yea, one shall cry unto him, yet can he not answer, nor save him out of his Trouble. They cannot deny, but all this agrees to the Images of the Church of Rome. They carry them upon their shoulders: They fall down before those very Images, which they have made them-*

themselves. The Bishop having Consecrated the Cross to adore and worship it. *Ritual. Roman. pag. 223.*

Jer. 10. 3, 4, 5. For the Customs of the People are vain : For one cutteth a Tree out of the Forest, the work of the hands of the workman, with an Axe. They deck it with Silver and with Gold ; They fasten it with Nails, and with Hammers, that it move not. They are upright as the Palm-tree, but speak not ; they must needs be born, because they cannot go. Be not afraid of them, for they cannot do evil ; neither also is it in them to do good. The Jesuit Vasquez goes farther than so : For in his third Book of Adoration, he affirms, that one may worship Images, not only those that are consecrated and plac'd in Churches, but that also one may worship them in the Gravers shop. And he also affirms, that one may worship the Trees of the Wood, and all the Creatures that are in the World, upon this condition, that it may have a relation to the Divinity. Be ye astonisht, O Heavens ! And O ye Faithful, do ye praise God, that he hath delivered you from such gross and palpable abuses.

Baruch 6. 4, 5, 6. Now ye shall see in Babylon Gods of Silver, and of Gold, and of Wood, born upon shoulders ; which cause the Nations to fear. Beware therefore that ye be in no wise like to strangers, neither be ye afraid of them, when ye see the Multitude before them, and behind them worshipping them. But say ye in your Hearts, O Lord, we must worship thee. Note, That we rightly alledge this passage against the Church of Rome, seeing she placeth Baruch in the rank of Canonical Books. You see how he describes the processions, which they make at this day, when they carry upon their shoulders the shrine of Saint Genevieve, or of any other Saint, to whom they attribute the working of Miracles. Note Moreover, that it is not to be imagined, that either the Jews or Heathen did worship the Images before mentioned, as Gods themselves ; but they intended to worship him, whom they thought the true God, by them. And for

is evident, that the Jews in worshipping the molten Calf, intended their worship to the true God, that brought them out of *Egypt*, and to that only as the Symbol of his presence. For *Aaron* proclaimed a Feast to the Lord, upon the day of its Consecration, *Exo.* 32. Such also was the worship given to the two Calves at *Dan* and *Betbel*, set up by *Feroboam*; It was given to them as the Symbols of the true God; *Feroboam* not intending thereby to withdraw the People from the worshipping of the true God, but from worshipping him at *Jerusalem*, *1 Kings* 12. 28. So *Micah* no doubt intended no more, but to worship the God of *Israel* in his molten Image, as the Symbol of his presence, *Jud.* 17. And those that went a whoreing after *Gideon's Ephod*, directed their worship through that to God himself, *Jud.* 8. 27. And so those that worshipt the brazen Serpent, intended their worship to that, but in a secondary manner, as to an holy relick, which God formerly made use of, for the healing of the People. *2 Kings* 18. 4. Yet all these are condemned for Idolaters, and the Church of *Rome* hath not any one thing more to say for her self in her worshipping of Images, than these had to say for themselves.

1 Cor. 10. 7. Be ye not Idolaters. *cap.* 6. 10. Idolaters shall not inherit the Kingdom of God. *Rev.* 21. 8. Idolaters shall have their part in the Lake that burneth with Fire and Brimstone: which is the second death.

CHAP. XXXI.

Of Fasts.

That upon certain days ordained and appointed by the Pope, one ought to abstain from certain meats. *Bel. de bonis operibus* l. 2. c. 14, 15, &c.

A Gainst that which is written, *Col.* 2. 16. Let no Man therefore judge you in Meat, or in Drink, or

or in respect of an holy day, or of the New-moon, or of the Sabbath days. Why doth the Church of Rome then judge us for that, because we do not observe their religious distinction of Meats.

In the same Chapter, *Vers. 20, 21, 22, 23.* Wherefore if ye be dead with Christ from the Rudiments of the World, why as though living in the World, are ye subject to Ordinances? touch not, tast not, handle not, which all are to perish with the using; after the Commandments and Doctrines of Men. Which things have indeed a shew of Wisdom, in Will-Worship and Humility, and neglecting of the Body, not in any honour to the satisfying of the Flesh. Note, That the Apostle prevents the Objections of those, that say that this distinction of meats is establisht to a good Intention; and to master the Flesh. These are the reasons of the Church of Rome, which therefore injoyns the Observation thereof, as a necessary religious practice.

Matt. 15. 11. That which entereth into the mouth, defileth not the Man. But he that eateth Flesh on a day forbidden by the Pope, is so defiled, that it is not all the Water in Rome, that can wash him clean. He must go to Confession and Penance, before he can have absolution.

Act. 10. 15. What God hath cleansed, that call not thou common. But it is plain, that the Church of Rome esteems some meats polluted and unclean, seeing she exorcizeth them, and chases from them the evil Spirits. See concerning this the Roman Ritual.

Rom. 14. 17. For the Kingdom of God is not Meat and Drink; but righteousness, and Peace and Joy in the holy Ghost. But now adays the distinction of meats is one great part of the service of God. Though you should have the zeal and piety of the Apostles, and the sanctity of the blessed Virgin, yet if you do not fast after the Roman mode, you are not good Christians.

1 Cor. 8. 8. But meat commendeth us not to God; For

neither if we eat, are we the beter ; neither if we eat not, are we the worse. Think of this, O ye superstitious Souls, who think by your Fasts to merit before God , and to make satisfaction for your Sins.

Vers. 10.25,26. *Whatsoever is sold in the Shambles , that eat, making no question for Conscience sake. For the Earth is the Lords, and the fulness thereof.* To eat a bit of Flesh in Lent, is a very punishable Crime, where the Pope hath an absolute Reign ; but to gorge ones self with Fish or Sweetmeats, is a meritorious Fast.

Vers. 27. *If any of them that believe not, bid you to a Feast, and ye be disposed to go ; Whatsoever is set before you, eat, making no question for Conscience sake.* There is no reason then why they of the Church of Rome should scruple to eat indifferently of whatsoever is set before them, without making any question for Conscience sake.

1 Tim. 4. 1,2,3,4,5. *Now the spirit speaketh expressly ; that in the latter times some shall depart from the Faith, giving heed to seducing Spirits and Doctrines of Devils ; speaking lies in Hypocrisy, having their Consciences seared with an hot Iron ; Forbidding to marry, and commanding to abstain from meats, which God hath Created to be received with Thanksgiving, of them which believe and know the truth. For every Creature of God is good ; and nothing to be refused, if it be received with Thanksgiving. For it is Sanctified by the word of God and Prayer.* Certainly those that abide in the communion of the Church of Rome, will be without excuse, when God shall judge the World. For there is none so wretchedly blind , that doth not perceive, that the Church of Rome commands to abstain from meats, which God hath Created for the use of Man. But this is the Doctrine , which the Apostle calls a Doctrine of Devils.

Vers. 7,8. *Exercise thy self rather to godliness. For bodily Exercise profiteth little ; but Godliness is profitable unto all things, having the promise of the life that now is, and of*

of that which is to come. Note, that all the Devotion of the Church of Rome consists in bodily Exercises, Fasting, wearing of Sackcloth, going in Pilgrimages, &c. But they would do better to exercise themselves in the fear of God, and keeping his Commandments.

Tit. 1. 15. *Unto the pure, all things are pure; but unto them that are defiled and unbelieving nothing is pure.* Our Adversaries then by this, frame a process against themselves, and do clearly give us the Cause.

CHAP. XXXII.

Of Vows, of Marriage, and of Fornication.

That one may make Vows to the Saints. Bellar. *de cultu Sancto. lib. 3. cap. 9.*

Against that which is written, *Matt. 4. 10. Thou shalt worship the Lord thy God, and him only shalt thou serve.* But a Vow is a part of divine Service; and is always taken in Scripture for a promise made to God: *Bellarmino* contradicting himself, confesses this truth in these very words. *De cultu Sancto. lib. 3. cap. 9.*

Numb. 30. 2. If a Man vow a vow unto the Lord, or swear an Oath to bind his Soul with a Bond, he shall not break his word, he shall do according to all that proceeds out of his Mouth.

Deut. 23. 21. When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: For the Lord thy God will surely require it of thee; and it would be sin thee.

Psal. 50. 14. Offer unto God Thanksgiving, and pay thy vows unto the most high. Let any one show us one place,

place, that saith, Pay thy vows unto the Saints.

Psal. 65. 1. Praise waiteth for thee, O God, in Sion; and unto thee shall the vow be performed.

Psal. 76. 11. Vow and Pay unto the Lord your God; let all that be round about him, bring Presents unto him.

Note, That a vow is one species or kind of Invocation or Prayer. But we ought to pray unto God alone; as hath been showed, *Chap. 22.*

He to whom we address our vows, ought to know our estate. But the Saints departed, have no more any portion in all that is done under the Sun; as was proved, *Chap. 23.*

He to whom one voweth, ought to know the Heart; and to understand and read the very thoughts: For often times the heart voweth, without letting the lips express the Vow. But God only knows our hearts, and examineth our thoughts; as was verified, *Chap. 24.*

To conclude, He to whom one voweth, is acknowledged the Author of those good things which we received, or which we ask. But every good gift, and every perfect gift is from above, and cometh down from the Father of lights, *Jam. 1. 17.*

It was unto God, that Jacob vowed a vow, saying, *If God will be with me, and will keep me in this way that I go, and will give me Bread to eat, and raiment to put on, so that I come again unto my Fathers House in Peace, then shall the Lord be my God, Gen. 28. 20, 21.* Wherefore also God himself saith to him, *cap. 31. 13. I am the God of Bethel, where thou anointedst a Pillar, and where thou vowedst a vow unto me.*

It was unto God, that the Israelites going to War against the Canaanites, made a vow, *Nump. 21. 2. Then Israel vowed a vow unto the Lord, &c.* Idolaters now adays would vow to Saint George upon the like occasion.

It was unto God, that Anna seeing her self Barren, made her vows, *1 Sam. 1. 10, 11. She was in bitterness of Soul, and Prayed unto the Lord, and wept sore. And she*

she vowed a vow, and said, O Lord of Hosts, if thou wilt indeed look on the Affliction of thine Handmaid, and remember me, and not forget thine Handmaid, but wilt give unto thine Handmaid a Manchild, then will I give him unto the Lord all the days of his Life, and there shall no razor come upon his Head. A superstitious Woman now in this case would vow to Saint Arnould, or some other Saint.

It was unto God, that David payed his Vows, Psal. 21. 26. My praise shall be of thee in the great Congregation; I will pay my vows before them that fear him.

Psal. 56. 12. Thy vows are upon me, O God, I will render praises unto thee.

Psal. 116. 12, 13, 14. What shall I render unto the Lord for all his benefits towards me? I will take the Cup of Salvation, and call upon the name of the Lord. I will pay my vows unto the Lord, now in the presence of all his People.

Psal. 132. 1, 2. Lord remember David and all his Afflictions, how he swore unto the Lord, and vow'd unto the mighty God of Jacob.

It was unto God, that Jonah addressed his vows out of the Fishes belly, Jonah 2. 8, 9, 10. When my Soul fainted within me, I remembered the Lord, and my Prayer came in unto thee, into thy holy Temple. They that observe lying vanities, forsake their own Mercy. But I will Sacrifice unto thee with the voice of Thanksgiving, and pay that I have vowed: Salvation is of the Lord. In a like danger they of the Church of Rome would have vowed to Saint Nicholas.

It was unto God likewise that the converted Gentiles were to offer their vows; For we see here what is said of the calling of Egypt, Isa. 19. 21. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do Sacrifice and Oblation, yea, they shall vow a vow unto the Lord, and perform it.

Note, That the vows of St. Paul, of which there is mention made, Act. 18. & 21. were Ceremonies of the

Law of *Moses*, whose Institution you may read in *Numb.* 6. He would accommodate himself to the Jews, to draw them on: *To the Jews*, says he, *became I as a Jew, that I might gain the Jews*, 1 *Cor.* 10. They were willing to buy the Synagogue with honour. Add to this, that they made these vows to God alone.

To conclude, In the whole Scripture you cannot shew any Example of one word address'd to Saints or Angels. This was a thing altogether unknown in the times of the Prophets and Apostles. This truth is so sure, that it draws these words from Cardinal *Bellarmino*; then, when the Scriptures were writ, the custom of vowing to the Saints was not yet begun. *De cultu Sant. lib. 3. cap. 19.* Take notice then, Gentlemen, that your Religion is new.

Note, That the Holy Ghost records but one only example of this Superstition of vowing to Creatures, in the person of the Rebellious and Idolatrous Jews, who were returned into *Egypt* against the commandment of God, and would make their vows and offer Sacrifices to the Moon, which they call the Queen of Heaven. For thus these miserable wretches express themselves, *Jer.* 44. 25. *We will surely perform our vows, which we have vowed, to burn Incense to the Queen of Heaven, and to pour out Drink-offerings unto her.* They of the Church of *Rome* do succeed them in this Idolatry; For they make their vows, and offer the Incense of their Prayers to Saints, and to the Virgin *Mary*, whom they call also the Queen of Heaven.

CHAP. XXXIII.

That Children may make Vows, and perform them without the consent of their Parents.
Bellarmin. de Monachis, lib. 2. cap. 36.

Against that which is written, Num. 30. 4, 5, 6. *If a Woman vow a vow unto the Lord, and bind her self by a Bond, being in her Fathers House in her Youth; and her Father hear her vow, and her Bond, wherewith she hath bound her Soul, and her Father shall hold his peace at her; then all her vows shall stand, and every Bond wherewith she hath bound her Soul shall stand. But if her Father disallow her in the day, that he heareth; not any of her vows, or of her Bonds, wherewith she hath bound her Soul shall stand; and the Lord shall forgive her, because her Father disallowed her.* If the Children of Israel could not without the consent of their Parents perform the vows, which God himself had commanded; what appearance is there, that the Children of Christians should without the consent of their Parents perform those vows, which are ordained by Men, and are against the will of God revealed in his word.

CHAP. XXXIV.

That the Marriage of Churchmen is a Pollution and Sacrilege. Decret. Gratian. distinct. 82. can. Propos. & Can. Plurimus. Bellarm. de Monach. lib. 2. cap. 30.

Against that which is written, Heb. 13. 4. *Marriage is honourable among all, and the bed undefiled. If Marriage be honourable among all, then it cannot*

be a disgrace to the Ministers of the Gospel.

1 Cor. 9. 5. *Have we not power to lead about a Sister, a Wife, as well as other Apostles, and as the Brethren of the Lord and Cephas. For that this is to be meant of a wife married to an Apostle, is the Opinion of Pope Leo 9. himself. Distinct. 31. Can. Ommino.*

1 Tim. 3. 2, 4, 5. *A Bishop then must be blameless, the Husband of one Wife, vigilant, sober, of good Behaviour, given to Hospitality, apt to teach; one that ruleth well his own House, having his Children in Subjection, with all gravity. For if a Man know not how to rule his own House, how shall he take care of the Church of God? Note, That these words The Husband of one Wife cannot be understood of the Church of God; seeing the Apostle makes a distinction between the Pastours Family and his Flock: If a Man know not how to rule his own House, how shall he take care of the Church of God?*

Vers. 12. *Let the Deacons be the Husbands of one Wife, ruling their Children and their own Houses well. And Note, That in the verse going before, the Apostle sets down what the Deacons Wives ought to be. For he foreseeing the abuse of this Age, was willing to speak clearly of the Marriage of all those that serve in the Church.*

Cap. 4. 1, 2, 3. *The Spirit speaketh expressly, that in the latter times, some shall depart from the Faith, giving heed to seducing Spirits, and Doctrines of Devils; speaking lies in Hypocrisy, and having their Conscience seared with an hot Iron; Forbidding to Marry. It is in vain to say, that there were some Antient Hereticks, who did forbid Marriage, and that the Apostle speaks of them in this place: For many may fall into the same precipice. Whosoever teaches the forbidding of Marriage teacheth the Doctrine of Devils. But the Church of Rome teacheth the forbidding of Marriage. Judge then what we may say of her.*

Noah a Preacher of Righteousness was Married,
Gen. 6. Abra.

Abraham the Father of the Faithful was Married ,
Gen. 12.

Moses the greatest of the Prophets was Married ,
Exod. 2.

God himself gave orders touching the Marriage of
 the chief Priest, who was the Type of our Lord Je-
 sus Christ, *Lev.* 21. 12, 13, 14.

The Prophet *Isaiah* was Married, *Isa.* 1. 3.

The Prophet *Ezekiel* was Married, *Eze.* 24. 18.

There is mention made of *St. Peters* Wifes Mother,
Mar. 1. 30.

St. Philip the Evangelist had four Daughters ,
Act. 21. 9.

But I know not, whether there may not be some
 persons arrived to such a degree of Impudence , as
 to prefer the single life of the Priests and Monks of
 this Age, before the Marriage of the Ancient Patri-
 archs, Prophets, Apostles, and Evangelists.

CHAP. XXXV.

*That for those who have made the vow of con-
 tinence, tis worse to Marry, than to burn,
 or to abandon themselves to luxury. Bellar.
 de Monachis, lib. 2. cap. 30.*

Against that which is written, *1 Cor.* 7. 2. To avoid
 Fornication, let every Man have his own Wife, and
 every Woman her own Husband. This is a general Rule ,
 concerning which none can shew that God hath made
 any exception of Monks or Priests.

Vers. 9. But if they cannot contain, let them Marry ;
 for it is better to Marry, than to burn. Note, That the
 Apostle saith without exception, that 'tis better to
 Marry, than to burn : but according to the Divinity
 of

of Rome we ought to believe, that for those who have vowed a vow of Chastity, it is much worse to Marry than to burn. And also we must believe, that those that burn, do not sin, if burning signifies Temptation to it only; or if it signifies Fornication it self, they sin less than those do that Marry. You will find this expressly in Bellarm. de Monach. lib. 2. cap. 20.

1 Tim. 5. 14. I will therefore that the younger Women marry, bear Children, guide the House, give no occasion to the Adversary to speak reproachfully. But now for young Women that are entred though rashly into a Convent, there is a force upon them to keep themselves there. If they Marry after such a Solemn vow, they commit Sacrilege; but if they commit Fornication, they sin indeed against their vow, but they do not break it. And whosoever marryeth after a simple vow, contractts indeed a true Marriage, but yet in some respect, sinneth more than she that committeth Fornication; because she renders her self utterly uncapable of keeping her vow, which she that committeth Fornication, doth not. These are the very words of the same Cardinal, in his second Book of Monks, cap. 30.

Heb. 13. 4. Marriage is honourable among all, and the bed undefiled, but Whoremongers and Adulterers God will judge. On the contrary in the Church of Rome, Marriage is infamous among Ecclesiasticks; but for Fornication none ought to be put out of his place, according to the gloss of the Decree of Gratian, Distinct. 18. can. Presbyter.

CHAP. XXXVI.

That it is well done of the Pope to suffer Stews, and to take Tribute from them. Bellar. de amiss. gratia & Statu peccati, lib.2. cap.18. Emanuel Sa, voce Judæus, art. 5.

A Gainst that which is written, *Deut.23.17. There shall be no Whore of the Daughters of Israel, nor a Sodomite of the Sons of Israel. But there is another Law in new Babylon.*

Vers. 18. Thou shalt not bring the hire of an whore, nor the price of a Dog into the House of the Lord thy God for any vow, for even both these are Abomination to the Lord thy God. But the Pope hath not the Tribute for the Stews, in such Abomination. And Cardinal Tolet approveth the Alms, which a Woman giveth with the Money, which she hath gained by Adultery; in his eighth Book of the Instruction of Priests (note what kind of Instruction it is) cap.29.

Rom. 3.8. And as we be slanderously reported, and as some affirm, that we say, Let us do evil, that good may come: whose Damnation is just. Note, That though those Stews and infamous places should produce some such little good, as they pretend, yet they ought not to be permitted, because we ought not to do evil, that good may come.

1 Cor.6.9. Be not deceived: neither Fornicatours, nor Idolaters, nor Adulterers, nor Effeminate, &c. shall inherit the Kingdom of God. They say the Pope permits Fornication to avoid a greater evil: But never could any thing be worse, than to go to Hell.

Eph. 5.3. But Fornication and Uncleanness, and Covetousness, let it not be once named among you, as becometh Saints. Readers, observe here the difference. St. Paul would;

would not have Fornication so much as named among the Saints ; but the *Pope* authoriseth it by publick Rules, and yet nevertheless he would be called his *Holiness*; but this can be only by Antiphrasis, or by the way of Contraries.

Verf. 4. *Neither filkiness, nor foolish speaking, nor jesting, which are not convenient, but rather giving of thanks.* But they suffer at *Rome* the most horrible beastliness, Buffoonery, and ridiculous Masquerades ; whilst they draw unto punishment those who have no other thing in their Mouths, but the praises of God, and the Merit of the pretious Blood of our Lord *Jesus Christ*.

Rev. 21. 8. *Whoremongers shall have their part in the Lake, that burneth with Fire and Brimstone ; which is the second Death.* The *Pope* who permitteth those filthy Harlots, kindleth himself the Lake of Fire and Brimstone. But it may be, he doth not account a Woman to be a Whore, unless she hath companied with three and twenty thousand Men ; according to the monstrous gloss of the decree of *Gratian*. *Distinct. 34.*

CHAP. XXXVII.

That there is given unto all a power to contain themselves. *Bellar. de Monach. lib. 2. cap. 3 r.*

AGAINST that which was written, *Matt. 19. 11, 12. All Men cannot receive this saying, save they to whom it is given.* For there are some Eunuchs, which were so born from their Mothers Womb : and there are some Eunuchs, which were made Eunuchs of Men : and there be Eunuchs which have made themselves Eunuchs for the Kingdom of Heavens sake. He that is able to receive it, let him receive it. Note, That those only are capable of living a chaste single Life, to whom God hath given this holy Continence. But this is a special Gift and Grace, which

which all true Christians and regenerate Persons cannot promise themselves. For God hath not promised it in the Gospel. And experience sheweth, that it doth not please him to bestow it upon all those that ask it; and that they may have it at one time, who have it not at another.

1 Cor. 7. 7. *I would that all Men were even as myself: but every Man hath his proper gift of God, one after this manner, and another after that.* Note, That Saint Paul reckoneth that all have not the gift of Continence, as he had. God giveth this gift to some to live continent-ly in single Life, and to others to live in the holy and chaste state of Marriage. It is not Marriage, nor Virginitie that is any thing of it self; but a new Creature, and the keeping of the commandments of God.

CHAP. XXXVIII.

That to enter into a Cloyster, it is permitted to break the Bonds of Marriage. Concil. Trid. Sess. 24. can. 6. & Bellar. de Monach. lib. 2. cap. 37, & 38. & de Matrim. lib. 1. cap. 14.

Against that which is written, *Matt. 19. 6. What therefore God hath joyned together, let no Man put asunder.* But the Pope is not a meer Man. *Extravag. Joannis 22. tit. 14.* This is the reason, why he undertakes to act against this Prohibition.

1 Cor. 7. 2. *To avoid Fornication, let every Man have his own Wife, and every Woman her own Husband?* Such a person at one time may have the gift of Continence, which he cannot promise himself to have always. For which cause every one ought to abide in the calling, wherein God hath called him.

Verf. 5. Defraud not one the other, except it be with consent

sent for a time, that ye may give your selves to Fasting and Prayer; and come together again, that Satan tempt you not for your Incontinency. Mark these words, And come together again, that Satan tempt you not, &c. against those that separate themselves from the Marriage-bed, and thereby voluntarily expose themselves to the darts of Temptation.

CHAP. XXXIX.

That the vow of Poverty is laudable, and that mendicant or begging Fryers are in a state of Perfection. Bellarm. de Monach lib. 2. cap. 20. & 45.

Against that which is written, Deut. 15. 4. *To the end, that there may be no poor among you.*

What a Reproach then is it to see among those that call themselves Christians, four Orders of begging Fryers? It seems truly, that they have expressely established them, to mock God and his Ordinance.

Gen. 3. 19. *In the sweat of thy Face shalt thou eat thy Bread.* Note, That it is not the sweat that runs down from the Cowl of the lazy and slothful Monk, but that which proceeds from lawful Travel and Labour.

Prov. 30. 8. *Give me neither Poverty nor Riches, but feed me with Food convenient for me.* Note, that the wise Man prayeth to God against Poverty, and the Monks make it a vow to God. Judge then what quality and appellation we ought to give them.

Psal. 109. 10. *David speaking of the wicked saith, Let his Children be continually Vagabonds and beg; let them seek their Bread also out of Desolate places, as those that are cast out of their own Habitations.* Note, That the Royal Prophet puts beggary among the Curses of God and the Church of Rome exalts it as a special fa-

vour. The one wisheth it to the Enemies of God, and the other ordains it to the dearest Children of his Family.

Psal. 128. 2. For thou shalt eat the labour of thine hands; Happy shalt thou be, and it shall be well with thee. We must say the contrary, that seeing the Monks eat the labours of other Men, no one therefore can call them blessed. And no Man of good sense can say then, that their Life is a State of Perfection.

Act. 20. 35. I have shewed you all things, how that so labouring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give, than to receive. Then there is a meer Curse upon the Monks; For they always receive, and never give at all.

Eph. 4. 28. Let him that stole, steal no more, but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. The Monks act directly contrary to this commandment of the Apostle; For they labour not at all with their hands; they give nothing to them that are in want; they eat up by their laziness the poors Bread. So that this is a treble Theft.

2 Theff. 3. 10. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. Then the Monks ought not to eat, seeing they do not work.

Let the Apostle himself serve for an Example, *2 Theff. 3. 8. Neither did we eat any Man's bread for nought, but wrought with labour and travel Night and Day, that we might not be chargeable to any of you.* If all the Monks, who cannot say so much, should go out of the Cloysters, one should see them quite empty.

1 Tim. 6. 17. God giveth us richly all things to enjoy. So that it is to be ungrateful to the bounty of God, and cruel to ones self, not to use the good things, which God hath given us of his meer liberality. And

'tis

'tis a palpable Injustice to spare our own goods, to eat up other Mens.

CHAP. XL

That the Monks do well to sweare to their Superiours a blind Obedience. Bellar. de Monach. lib. 2. cap. 21.

Against that which is written, 1 Cor. 7. 23. *Ye are bought with a price; Be not ye therefore the Servants of Men.* Note, That this is plainly to make themselves Servants of Men, to submit themselves to, as to obey them in all things.

Rom. 6. 16. *Know ye not, that to whom ye yield yourselves Servants to obey, His Servants ye are, to whom ye obey.* There cannot be a greater Servitude, than to be obliged to obey any one with a blind Obedience. It is not without a just Judgment, that such Obedience is called *Blind*.

1 Cor. 11. 1. *Be ye followers of me, as I also am of Christ.* Note, That the Apostles themselves would not be followed, but in those things only, wherein they are followers of Christ, who is the true Model of Perfection.

Act. 4. 19. *Whether it be right in the sight of God, to hearken unto Men, more than unto God, judge ye.* Thus they ought to speak to their Superiours, when they command things contrary to the Law of God, and not do every thing they command without examining it.

CHAP. XLI.

Of Kings and their Authority.

That the Authority of Kings is of Humane right, and that the Clergy are exempt from their Jurisdiction. Augustin. triumph. de Potestate Eccles. Bellarm. de Pontif. Rom. lib. 5. cap. 2. & de Clericis, lib. 1. cap. 28.

Against that which is written, Prov. 8. 15. Where the Eternal wisdom speaks thus of her self, By me Kings reign, and Princes decree Justice. Note, That by a sort of Blasphemy, these words are attributed to the Pope. For his flatterers say, that he is the Sovereign Prince of the Christian Monarchy, by whom Kings Reign. Sacrar. cerem. lib. 1. cap. 3.

Dan. 2. 20, 21, 22. Then Daniel blessed the God of Heaven, and said, Blessed be the name of God for ever and ever: For wisdom and might are his. And he changeth the times and the seasons, he removeth Kings, and setteth up Kings. Note, That the Pope attributes this Authority to himself. For see here the very words of Cardinal Bellarmin. The Pope can change Kingdoms, take them from one, and give them unto another; As the sovereign spiritual Prince, if it be necessary to the Salvation of Souls. Bellarm. de Rom. Pontif. lib. 5. cap. 6.

Rom. 13. 1, 2. Let every Soul be subject unto the higher Powers; For there is no Power, but of God. The Powers that be, are ordained of God. Wherefore he that resisteth the Power, resisteth the Ordinance of God; and they that resist, shall receive to themselves Damnation. From this passage we argue thus, Every Soul ought to be subject to the higher Powers. But the Clergy are such. Therefore they ought also to be subject to the higher Powers, and by consequence to Princes and Kings. To elude the force of this Argument, Bellarmin affirms, that in respect of the Clergy, Princes are not superiour or higher

higher Powers ; and consequently the Clergy are not obliged to obey Princes , neither of Humane or Divine right, unless it be in respect of some directive Laws. But the Cardinal takes that for certain, which is the point in Controversy.

Verf. 3, 4. *For Rulers are not a Terrour to good Works , but to the evil : wilt thou then not be afraid of the Power? Do that which is good, and thou shalt have praise of the same. For he is the Minister of God to thee for good. But if thou do that which is evil, be afraid. For he beareth not the Sword in vain : For he is the Minister of God, A Revenger to execute wrath upon him that doth evil.* But on the contrary , Bellarmin puts in great Letters this Proposition, *The Clergy cannot be judged by any secular Judge, although they do not observe the Civil Laws.* De Clericis, lib. 1. cap. 28. And every one knows, that the Republick of Venice was put under an Interdict, for having begun a process against an Abbot, and a Canon, who were notoriously Criminal and punishable.

Verf. 5. *Wherefore ye must needs be subject, not only for wrath but also for Conscience sake.* On the contrary, if we will believe Bellarmin, the Christians then were not subject for Conscience sake ; but by meer necessity. For see here his own words, *That the Christians of old did not despise Nero, and Diocetian, and Julian the Apostate, Valens the Arrian, and the like: the reason was this, because Temporal Forces were wanting to the Christians.* Bellarm. de Rom. Pont. lib. 5. cap. 7. And it is for this cause, viz. to establish the Tyranny of the Pope, that these Gentlemen are pleased to blast the memory of the Anti-ent Martyrs.

Verf. 6. *For this cause, also pay you Tribute : For they are the Ministers of God, attending continually upon this very thing :* but see a proposition contrary to this, which Bellarmin hath put into great Letters, *The Goods of the Clergy, as well Ecclesiastick as Secular, are Free, and ought of good right to be so, from the Tributes of Secular Princes.*

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De Cleric.lib. 1. cap. 28. Note, That he doth not say only, that the Clergy are exempted from Tribute, but also their Goods, both Ecclesiastical and Secular.

1 Pet. 2. 13, 14. Submit your selves to every Ordinance of Man for the Lord's sake ; whether it be to the King as Supream; or unto Governours, as unto them that are sent by him, for the punishment of evil Doers, and for the praise of them that do well. St. Peter could not more manifestly teach Subjection and Obedience, which all persons, even of whatsoever Condition or Quality, should render unto Princes and Kings. But now see the Prodigious words of Bellarmin, in answering to this place, and that of Rom. 13. One cannot prove by these Testimonies of the Apostles, that the Clergy ought to obey Secular Princes or their Laws, unless it be proved moreover, that Secular Kings are the Lawful Superiours and Judges of the Clergy. Which certainly can never be proved, unless it can be proved, that the Sheep have preeminence over their Shepherd, Children over their Parents, or things Corporal over things Spiritual. Bellar. de Clericis, lib. 1. cap. 30.

Aaron was elder Brother to Moses, and chief Priest, yet nevertheless he was subject to Moses, and called him his Lord. Exod. 32. 21, 22. And Moses said unto Aaron, what did this People unto thee, that thou hast brought so great a sin upon them (viz. of the golden Calf, of which they spake) And Aaron said, Let not the anger of my Lord wax hot: thou knowest the People, that they are set on mischief. And Num. 12. 11. Aaron said unto Moses, Alas my Lord, I beseech thee lay not this sin upon us, wherein we have done foolishly, and wherein we have sinned. For he and Miriam had murmured against Moses.

The chief Priests were subjected to the Kings of Israel. For which you need but read the Books of Kings. See one Example hereof, to which no reply can be made, 1 Kings 2. 26, 27. Unto Abiathar the Priest said King Salomon, Get thee to Anathoth unto thine own Fields; for thou art worthy of Death: but I will not at this time put thee

thee to Death, because thou bearest the Ark of the Lord God before David my Father; and because thou hast been afflicted in all, wherein my Father hath been afflicted. So Solomon thrust out Abiathar from being Priest unto the Lord. Cardinal Bonaventure taketh hence an occasion to insult against the Christian Princes, Under the old Testament, saith he, the Priesthood depended upon the King, and Kings might depose the chief Priests from their charges, as Salomon deposed Abiathar. But under the new Testament the Temporal rule is subject to the Priesthood, and Popes may now degrade Kings, and depose Emperors, as this hath often come to pass. Bonavent. Hist. Eccles. 2 par. c. 10. But the Cardinal forgetteth to give us the proof of his impious Proposition, and which surpasseth all insolence.

Note, That Jesus Christ payed Tribute to Caesar for himself, and for Saint Peter, *Matt. 17. 27.* But now adays the Popes take Tribute of Caesars. For then, when the Emperor cometh to Rome to be Crowed, see one of his Submissions, which he renders to the Pope. Caesar being upon his Knees, offereth a Mass or Wedge of Gold at the Feet of the Pope. *Sacrar. Cerem. lib. 1. Sect. 2. c. 3.*

Jesus Christ appeared before Pilate's Judgment Seat, and acknowledged his Power to be from God. *John. 19. 10, 11.* Then saith Pilate unto him, Speakest thou not unto me? Knowest thou not, that I have power to Crucify thee, and have power to release thee. Jesus answered, Thou couldst have no power at all against me, except it were given thee from above. But now the meanest Priest, and the poorest Monk of them all, refuseth to appear before the secular Judges. And it is a Maxim received according to the Divinity of this Age, *The Pope ought to judge all the World, and be judged himself of no body.* *Distinct. 40. Can. Si Papa.*

St. Paul pleadeth his cause before Felix, a secular Judge, *Act. 24.* And before Festus, *Act. 25.* And at last appealeth unto Caesar. *Act. 25. 10. 11.* Paul said, I stand at

at *Cæsars* Judgment Seat, where I ought to be Judged: To the Jews have I done no wrong, as thou very well knowest. For if I be an Offender, or have committed any thing worthy of Death, I refuse not to die: but if there be none of these things, whereof they accuse me, no Man may deliver me unto them. I appeal unto *Cæsar*. Bellarm. answereth to this, that Saint Paul was subject to *Cæsar* in point of Fact, but not of Right; And that he appealed unto him, not as unto his Superiour (mark that) but as unto one, that was Superiour to the Jewish Governour, and to the Jews, by whom he was oppressed. And that he was constrained to appeal unto *Cæsar*, because the Gentiles and Jews would have mocked him (and with good reason) if he had appealed to Saint Peter, who was his sovereign Prince and Judge. Bellarm. *recogn. lib. de sum. Pontif. & de Cler. lib. 1. cap. 30.* There could never any thing be imagin'd more extravagant, and more contrary to the Gospel, than to make the Apostle Saint Peter pass for a Sovereign Prince, and civil Judge; and in this quality to make Saint Paul subject to him. These are the goodly Foundations of Papal Authority.

CH A P. XLII.

Of Sins.

That all sins are not Mortal. Bellarm. *de amiss. gratiæ, lib. 1. cap. 2, 3.*

Against that which is written, *Rom. 6. 23. The Wages of sin is Death.* Note, That the Apostle doth not say, the Wages of some sins is Death, but in general, the Wages of sin is Death.

Ezek. 18. 20. The Soul that sins, the same shall die. Namely the death Eternal. For all sins being committed against God, who is an infinite Being, deserve an infinite Punishment.

1 Cor.

1 Cor. 15. 56. *The sting of Death is sin.* All sin is mortal in its own nature ; but may obtain Pardon through the mercy of God in our Lord Jesus Christ.

Gal. 3. 10. *Cursed is every one, that continueth not in all things, that are written in the Book of the Law to do them.* Note, That he who committeth the least sin, cannot say, that he continueth in all things, that are written in the Law. Therefore he meriteth an eternal Curse and punishment.

James 2. 10. *Whosoever shall keep the whole Law, and yet offendeth in one point, is guilty of all.* There is no sinner then, but transgresseth the whole Law of God, and by consequence deserveth death, if God should examine him according to the rigour of his justice.

To speak an injurious or abusive word in Anger, seemeth but a small sin in the Judgment of the Flesh ; but nevertheless Jesus Christ declareth, that it meriteth eternal Death. *Matt. 5. 22. Whosoever shall say to his Brother, thou Fool, shall be in danger of Hell Fire.*

Note, That the Church of Rome reckoneth but seven mortal Sins, *Pride, Covetousness, Luxury, Envy, Gluttony, Anger, Sloth.*

Unbelief is not to be found in this number. Yet nevertheless it is written, *Joh. 3. 36. He that believeth on the Son, hath everlasting Life ; but he that believeth not on the Son, shall not see Life ; but the wrath of God abideth on him.*

So also there is not one word said of Reviling among them. But yet it is written, *1 Cor. 6. 10. That no Revilers shall inherit the Kingdom of God.*

Neither is there any mention made among them of Lying or of Idolatry. But yet it is written, *Rev. 21. 28. Idolaters and all Lyers shall have their part in the Lake, that burneth with Fire and Brimstone, which is the second Death.*

CHAP. XLIII.

That Concupiscence is no Sin. Council of Trent, Sess. 5. under Paul 3^d. Bellarm. de Amis. gratiæ, lib. 5. cap. 5.

Against that which is written, Exod. 20. 17. *Thou shalt not covet.* All that which is against the Law of God, is Sin, 1 Joh. 3. 4. But coveting is against the Law of God, therefore it is Sin.

Rom. 7. 7. *I had not known sin, but by the Law; For I had not known lust or concupiscence, viz. to be a Sin, except the Law had said, thou shalt not covet.* But that Council doth expressly contradict the Apostle St. Paul.

Verse 17. *Now then it is no more I that do it, but sin that dwelleth in me.* Note, that the Apostle was baptized then, when he spoke these words.

Verse 22, 23. *For I delight in the Law of God, after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members.* Observe Readers, that the Apostle striveth against Coveting or Concupiscence; and moreover continueth still to call it Sin.

Verse 20. *Now if I do that I would not, it is no more I that do it, but Sin that dwelleth in me.* Note still, that the will of the Apostle doth not consent to Coveting or Concupiscence; yet notwithstanding he continueth still to call it Sin, See the whole Chapter.

CHAP. XLIV.

Of Fidelity.

That one is not obliged to keep Faith with Heretics, Council of Constanc^e, Sess. 19

A Ga'nst that which is written, Psal. 15. 1, 2, 3,
 4. *Lord, who shall abide in thy Tabernacle? Who shall dwell in thy holy Hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his Heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his Neighbour. He that sweareth to his own hurt, and changeth not. Note, that he who was Sworn, tho it be to his own hurt, ought to keep his Faith, which he has promised, if he will enter into Paradise.*

The Gibeonites were not only out of the Covenant of God, but moreover they had by Fraud and Lying made a Covenant with *Joshua*, and yet nevertheless they kept the promised Faith with them; whereupon the common People murmured, but the Princes of *Israel* answered, *We have sworn unto them by the Lord God of Israel, now therefore we may not touch them, Josh. 9. 19.*

Note, that about 400 years after, *Saul* sought to slay the Gibeonites in his zeal: Mark these words, *In his zeal.* God to shew how much he hath in Abomination those who violate their Faith given, to whomsoever it be, sent a Famine in the days of *David* for three years, year after year; upon which
David

David asking Counsel of the Oracle of God, the Lord answered, *It is for Saul, and for his bloody house, because he slew the Gibeonites,* 2 Sam. 21. 1.

Ezek 17. 15, 16, 17, 18, 19, 20. King Zedekiah having broken the Oath which he had made to Nebuchadnezzar; God speaks after this manner, *Shall he prosper? Shall he escape that doth such things? Or shall he break the Covenant, and be delivered? As I live, saith the Lord God, surely in the place where the King dwelleth, that made him King, whose Oath he despised, and whose Covenant he brake, in the midst of Babylon he shall dye. Neither shall Pharaoh with his mighty Army and great company make for him in the War, by casting up Mounts and building Forts, to cut off many Persons. Seeing he despised the Oath, by breaking the Covenant (when lo, he had given his hand) and hath done all these things, he shall not escape. Therefore thus saith the Lord God, as I live, surely mine oath that he hath despised, and my Covenant that he hath broken, even it will I recompence upon his own head. And I will spread my net upon him, and he shall be taken in my Snare, and I will bring him to Babylon, and will plead with him there for his trespass, that he hath trespassed against me. See here an answer to all the Exceptions of the Adversaries. Nebuchadnezzar was a Pagan, and an Infidel, and Zedekiah was in Covenant with God. Nebuchadnezzar was a Tyrant, and an unjust Usurper, and Zedekiah was lawful King. Following the Maxims now a days, Zedekiah might say, That he was not bound to keep the Oath, which he made by constraint, against the Liberty of the Holy Land, and the Orthodox Religion. But God declares to him, that he is offended for his perjury, and that he will punish him in his anger. For it ought to be consider'd, not to whom, but by whom the Oath is made.*

The Apostle in the Epistle to the Romans describing the most execrable sinners, after his having represented all the imaginable filthiness, he addeth to fill up all their Iniquity, *Covenant-breakers*, Rom. 1. 31. This is an hereditary vice. -

Rev 21. 8. *All liars shall have their part in the lake that burneth with fire and brimstone, which is the second death.* Think of this, O ye trustless and treacherous souls!

CHAP. XLVI.

Of Regeneration.

That men in the state of Corruption have Preparations to Grace, and merits of Congruity. Gabriel Biel in sent. lib. 2. distinc. 28. Council of Trent Sess. 6. Bellarm. de grat. lib. 3. cap. 4. & lib. 6. cap. 15. De Justif. lib. 1. cap. 21.

Against that which is written, Gen. 6. 5, 6. *God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart.* Note, that the Spirit of God doth not say, that man hath some evil thoughts, or that his thoughts are sometimes evil; but he considering that which is in his corrupt nature, he says, 1. That they are all evil. 2. That they are evil continually, or at all times.

Cap. 8. 21. *The imagination of mans heart is evil from his youth.* This Corruption begins from the Cradle, and if God doth not regenerate us, it accompanieth us to the Grave.

Job 14. 4. *Who can bring a clean thing out of an unclean? not one.* But according to Cardinal Bellarmine, a man without the succours or aids of Grace, may by his own natural powers accomplish a moral good, wherein there may not be any sin.

Psalms 13. 2, 3. *The Lord looked down from heaven upon the children of men, to see if there were any that did understand or seek God. They are all gone aside, they are all together become filthy; there is none that doth good, no not one.* Note, that the corruption is so general, that the Spirit of God excepts not one.

Jer. 13. 23. *Can the Ethiopian change his skin, or the Leopard his spots; Then may ye also do good, that are accustomed to do evil.* Note, that it is a comparison taken from a thing impossible.

Cap. 17. 9. *The heart of man is deceitful above all things, and desperately wicked, who can know it?* What good can proceed from a fountain so corrupt and abominable.

Mat. 7. 18. *A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.* It is a thing impossible then, that man who is evil and corrupt in his nature, can of himself do any good work.

John 8. 34. *Verily, verily, I say unto you, whosoever committeth sin is the servant of sin.* But man in the state of corruption committeth or worketh sin, he is therefore the servant of sin.

Cap. 15. 5. *I am the vine, ye are the branches; he that abideth in me, and I in him, beareth much fruit; for without me ye can do nothing.* But men in the estate of their natural corruption, are not

in Jesus Christ, and Jesus Christ is not in them. For this reason then they cannot do any thing of good.

Rom. 5. 6. *For when we were yet without strength, in due time Christ died for the ungodly.* He that is ungodly, and liveth in impiety, cannot do any good, which respects the Glory of God. But man in the state of corruption is ungodly, and liveth in impiety. He cannot then do any good, which respects the Glory of God.

Ver. 8. *But commendeth his love towards us, in that while we were yet sinners, Christ died for us.* How can it be, that a man that is nothing but a sinner, can do good works, and merit before God ?

Cap. 6. 16, 17. *Know ye not, that to whom ye yield your selves servants to obey, his servants ye are, to whom ye obey, whether of sin unto death, or of obedience unto righteousness.* But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of Doctrine which was delivered you. Note, that our adversaries are offended when we say that men are the servants of sin, before that God hath brought them to the knowledg of the Gospel, yet notwithstanding they are the express words of the Apostle.

Ver. 20. *For when ye were the servants of sin, ye were free from righteousness.* Judg what our free-will could be then in that state, in respect of supernatural and Heavenly Good.

Cap. 8. 7. *Because the carnal mind is enmity against God, and it is not subject to the Law of God, neither indeed can be.* Note, that the Apostle doth not only say, that the carnal mind is not subject to the law of God, but that neither indeed can it be.

Cap 11. 35, 35. *Who hath first given unto him, and it shall be recompenced to him again ? For of him, and to him, and through him, are all things, to whom be*

be glory for ever, Amen. Note, that if man could prepare himself by good works to receive Grace, he might say that he hath given unto God first. Note still, that the Apostle not content to have said, that no person hath given unto God first; moreover adds this, that it is from God, and through God, that all things are, to take away from the flesh all cause of boasting, in attributing any thing to its own natural powers.

1 Cor. 2. 14. The natural man perceiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. If the natural and sensual man cannot so much as perceive the things which the Spirit teacheth, how much less shall it be able to do the things which the Spirit of God commandeth?

Eph. 2. 1, 2, 3. Ye were dead in trespasses and sins, wherein in time past ye walked according to the course of the world, according to the Prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past, in the lusts of the flesh, fulfilling the desires of the flesh, and of the mind, and were by nature the children of wrath, even as others. Can persons dead in their sins, and that fulfil the desires of the flesh, prepare themselves to embrace the Grace of God?

Ver. 10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them. It is plain here, that preparations come from God alone. For to say, that man may dispose himself to good before he is regenerated, is as if one should say, that man could dispose himself to go, before his Creation.

Ver. 12. *Ye were at that time without Christ, being aliens from the Commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.* Those then that are without God, how can they serve God?

Cap. 5. 8. *Ye were sometimes darkness, but now are light in the Lord, walk as children of light.* Note, that the Apostle doth not only call them dark, but darkness; to teach us, that before God had enlightened them by his spirit, one could not have found in them one spark of saving knowledg.

Col. 2. 13. *And you being dead in sins, and the uncircumcision of your flesh, hath he quickned together with him, having forgiven you all trespasses.* To say that a man that is not quickned by the Spirit of God, can have some motion to spiritual good, is as if one should say, that a dead man is able to move himself to natural actions.

I Tim. 1. 15. *This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief.* When the Apostle Saint Paul came to Damascus, all enflamed with Threatnings and Slaughters against the Disciples of the Lord, Acts 9. 1. What could his preparations for Grace be?

Tit. 3. 3. *For we our selves were also sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another.* Is this an estate to be beloved of God, and to merit Grace?

Heb. 11. 6. *Without Faith it is impossible to please God; but men in the state of corruption are without Faith, having no hope, and without God in the world,* Eph. 2. 12.

2Pet. 2. 19. *The false prophets while they promise themselves liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he*

be brought into Bondage. The same we may say to the Doctors of the Church of *Rome*, who talk of the power of freewill, they show their weakness to resist sin. They are like Criminals that cry liberty, having Fetters upon their feet.

CHAP. XLVI.

Of Faith.

That we may believe without knowledg, and that Faith is defined rather by ignorance than knowledg. They are the expresse Words of Bellermin. De Justificat. lib. 1. cap. 7.

CONTRARY to that which is written, Isa. 53. 11. *By his knowledg shall my righteous servant justify many.* Whosoever believeth in him, namely in Jesus Christ, is Justified, *Act. 13. 39.* But no one is Justified without knowledg, since Jesus Christ Justifies us by his Knowledg. No person then can have Faith without having Knowledg.

Cap. 5. 13. Therefore my people are gone into captivity, because they have no knowledg. We may say of the Captivity of the poor people in the Church of *Rome*, that which the Prophet *Isaiah* speaks of the Captivity of *Babylon*, Ignorance is the cause of it. They would not bow themselves before Images, if they had been taught what God hath declared with his own Mouth, and hath wrote in his Law, *Thou shalt not bow down before them.* They would not believe the Flames of an Imaginary Purgatory, if they had been taught that the Blood of

Jesus Christ cleanseth us from all sin, 1i Job. 1.

Jer. 3. 15. I will give you Pastors after mine own Heart, which shall feed you with knowledg and understanding. We say then, that the Pastors of the Church of Rome are not according to the Heart of God, because they keep the poor people in the darkness of Ignorance.

Hos. 6. 6 I desired mercy rather than Sacrifice, and the knowledg of God more than Burnt-Offerings. We may say upon much better terms, that God would take more pleasure to see the poor people Instructed in the Knowledg of God, and the Mysteries of Redemption, than to see them run in Pilgrimages to Images, or dead Bodies, to be present at the Mass, in which they understand nothing, to turn over their Beads, and recite the Prayers which they do not understand.

Job. 4. 22. Jesus Christ says to the woman of Samaria, ye worship ye know not what, we know what we worship. This we may justly say to those of the Communion of Rome.

Cap. 6. 69. St. Peter says to Jesus Christ, we believe and know, or are sure that thou art Christ, the Son of the living God. Note, that St Peter joyns Faith and Knowledg: But the Church of Rome separates those which God hath joyned together.

Cap. 17. 3. This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent. Seeing life Eternal then consists in this Divine Knowledg, those who keep people in Ignorance, keep them in the darkness of Eternal Death.

1 Pet. 2. 2. As new born babes desire the sincere milk of the word, that ye may grow thereby. Note, That the true Doctrine of the Word received with understanding, is the sincere Milk. For there is nothing more sweeter. It accommodates it self to the Capacity of Spirits, it does not hide from any one the

the mysteries of Faith. But the Doctrine of the Church of Rome is the deceitful Poyson of Ignorance. For their Implicite Faith is enveloped with infinite Errors. The people believes what the Church believes ; but not knowing what the Church believes, they believe that which they do not think to believe.

Note, that the Scripture doth not only joyn Faith and Knowledg together, but it often makes Knowledg to go before Faith.

Isa. 43. 10. Ye are my witnesses, saith the Lord, and my servants whom I have chosen, that ye may know and believe me, and understand that I am he.

Job. 6. 45. Jesus Christ speaks thus, It is written in the Prophets, And they shall be all taught of God; every man therefore that hath heard, and hath learned of the Father, cometh to me. Note, that Jesus Christ puts Teaching before Faith. For to come to Jesus Christ is to believe in him, as the Jesuit Maldonate acknowledgeth upon ver 25. of this Chapter, He that cometh to me shall never hunger; and he that believeth in me, shall never thirst.

Cap. 10. 37, 38. If I do not the works of my Father, believe me not. But if I do, tho ye believe not me, believe the works; that ye may know and believe, that the Father is in me, and I in him.

Cap. 16. 30. Thus the Apostles speak in like manner to our Saviour, Now we know, or are sure, that thou knowest all things, and needest not that any man should ask thee; by this we believe, that thou comest forth from God.

Cap. 17. 7, 8. Our Saviour also speaks thus to God the Father concerning his Apostles, Now they have known, that all things, whatsoever thou hast given me, are of thee. For I have given unto them the words that thou hast given me, and they have received them, and have known surely, that I came out from thee,
and

and they have believed that thou didst send me.

Acts 15. 7. St. Peter speaks of the calling of the Gentiles in this manner, *Ye know, that a good while ago, God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel, and believe.* Note, that according as God had determined in his Eternal Council, the Apostles Preacht the Gospel, before they excited people to the Faith.

Rom. 10. 17. Faith comes by hearing, and hearing by the word of God. That which is not known, cannot be loved; but from the knowledg of good, love is enkindled, and a desire of having the enjoyment.

Col. 2. 6, 7. As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and stablished in the Faith, as ye have been taught, abounding therein with thanksgiving.

2 Pet. 3. 18 Grow in grace, and in the knowledg of our Lord and Saviour Jesus Christ. According to the Apostle then it is needful to grow in Knowledg; but the Church of Rome, that pretends so much to this Apostle, builds up people in Ignorance.

St. Paul also shows us how needful Knowledg is, by his Praying so earnestly for it in the behalf of others *Eph. 1. 16.* Making mention of you in my Prayers, that the God of our Lord Jesus Christ, the Father of Glory, may give unto you the spirit of wisdom and revelation, in the knowledg of him; the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, &c. And again, *cap. 3. 18.* that ye may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height, and to know the love of Christ. Note, that the Apostle prays thus, not only in behalf of the Bishops and Pastors, but also in behalf of all the People. It is to be earnestly wished, that all Saints might attain unto more and more degrees of this
Heavenly

Heavenly Science, that they might be filled with all the fulness of God.

CH A P. XLVII.

That justifying Faith may be without Charity and good Works. Bellarm. de justif. lib. 1. cap. 14, 15.

Against that which is written, *Jam. 2. 18* *Yea a man may say thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works.* Note, that St. James shows sufficiently, that Faith and Works are inseparable, seeing that Faith cannot show its self, except it be by good Works.

Ver. 26 *For as the body without the spirit is dead, so faith without works is dead also.* Note, that Faith without Works does no more deserve to be called Faith, than a dead Man deserves to be called a Man.

Matt. 7. 17, 18. *Every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit.* We say then, that true Faith necessarily brings forth the Fruits of good Works, for it is an Heavenly and Divine Plant.

Acts 15. 8, 9 St. Peter speaking of the calling of the Gentiles, says, *God which knows the hearts, bears them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith.* Note, that true Faith purifies the Heart. But the Heart cannot be purified without the Fire of true Charity.

Gal.

Gal. 5. 6. In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love. Note, that when we speak of Justifying, we understand this Faith which worketh by Love.

Ver. 24. Those which are Christs, have crucified the flesh, with the affections and lusts. The New man hath not been Crucified for us, if the Old man be not Crucified in us. Where there is nothing of Charity, there can be nothing of true Sanctification.

1 Cor. 1. 30. Of him are ye in Christ Jesus, who of God is made unto us, Wisdom, and Righteousness, and Sanctification, and Redemption. Note, that the Apostle joyns Sanctification and Redemption; because all those whom Christ Justifies by his Blood, he Sanctifies by his Spirit.

Eph. 2. 8, 9, 10. By grace ye are saved through faith, and that not of your selves, it is the gift of God. Not by works, that no man should boast. For we are his workmanship created in Christ Jesus unto good works which God hath before ordained, that we should walk in them. Note, that the Apostle joyns together Faith, by which God saveth us, and good Works, which are the way by which he leads us unto eternal Life.

1 Tim. 5. 8. But if any provide not for his own, and specially for those of his own house, he hath denied the Faith, and is worse than an Infidel. It is manifest from these words, that Faith cannot subsist without Charity.

*Heb. 9. 13, 14. For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the Flesh; how much more shall the Blood of Christ, who through the eternal spirit offered himself without spot to God, purge your consciences from dead works, to serve the living God? We say then, that those who are still
Dead*

Dead in their Trespases and Sins, have not yet Embrac'd Jesus Christ Crucified by Faith ; they are not yet sprinkled with the Blood of the Lamb without spot.

1 John 1. 6. *If we say, that we have fellowship with him, and walk in darkness, we lie, and do not the truth.* But if we say that we have Faith, we say that we have fellowship with him. For Christ dwells in our Hearts by Faith, Eph. 3. If we say then, that we have Faith, and walk in Darkness, that is to say, in evil works, we lie, and there is nothing of truth in us.

Cap. 2. 3, 4, 5. *By this we know, that we know him, if we keep his commandments. He that saith, he knoweth God, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected ; hereby know we, that we are in him. He that is in Jesus Christ, loveth God and keepeth his Commandments ; but he that believeth in Jesus Christ, abideth in Jesus Christ, Jo. 6. He that believeth in Jesus Christ then, loveth God, and keepeth his Commandments.*

Cap 3. 2, 3. *Beloved, now are we the sons of God, but it doth not yet appear what we shall be : but we know that when he shall appear we shall be like him ; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure.* Note that it is impossible to have a true hope of Eternal Life, without giving up our selves to Holiness. For by the way of Hell no man ever cometh to Heaven. And without Holiness none shall see the Lord, Heb 12.

Ver. 6. *Whosoever abideth in him, sinneth not* (that is to say, he doth not make a trade of sin, neither doth he take pleasure in it) *whosoever sinneth, hath not seen him, neither known him. For all we who behold as in a glass the glory of the Lord, are changed into*

into the same image, from glory to glory, as by the spirit of the Lord, 2 Cor. 3, 18. And indeed, if a Dead man Revived, having touched the Bones of Elisha, 2 Kings 13 21. How much more shall they rise again to newness of Life, which shall have been united by Faith to the quickning Spirit of our Lord Jesus Christ? We say then, that those only believe in Jesus Christ, who Embrace his Merit with a Penitent Heart. For this reason the Scripture ordinarily joyns Faith and Repentance. Their bond is natural and inseparable.

Mark 1. 4. John was baptizing in the wilderness, and preaching the baptism of repentance for remission of sins.

Ver. 14, 15. After that John was put into prison, Jesus came into Galilee, preaching the Gospel of the Kingdom of God, and saying, The time is fulfilled, and the Kingdom of God is at hand; repent ye, and believe the Gospel.

Luke 24. 46, 47. Jesus speaking to his Disciples, said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name, among all nations.

Acts 20. 20, 21. I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, testifying both to the Jews, and also to the Greeks repentance towards God, and faith towards our Lord Jesus Christ.

CHAP. XLVIII.

Of GOOD WORKS.

That for a Good work, it is sufficient that the Intention be good. Thomas 1. 2. Quæst. 19. Artic. 7. 8.

Against that which is written, Deut. 5. 32. *Ye shall observe to do therefore, as the Lord your God hath commanded you; you shall not turn aside to the right hand, or to the left.* Note, That God doth not only forbid his people to decline to the left hand, that is to say, to Actions notoriously wicked; but also forbids them to decline to the right hand, to go after these pretended good Intentions, which have some appearance of Piety.

God commanded to destroy *Amalek* utterly; but *Saul*, and the people spared *Agag*, and the best of the sheep, and the oxen, and the fatlings, and the lambs, and all that was good, and would not destroy them. This was done to a good Intention: For see how King *Saul* giveth an account of it to the Prophet *Samuel*, *The people took of the spoil, (sheep and oxen, the chief of the things, which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal.* There could nothing seem more specious: For God had ordained sacrifices of Oxen, of Sheep, and of Lambs. And see here the people, how they kept the very best and fattest, to offer them in Sacrifice. But would you know whether God was satisfied with this good Intention? Hear the answer which *Samuel* made to *Saul*,

Saul, Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice: and to hearken, then the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry: because thou hast rejected the word of the Lord, he hath also rejected thee from being king, 1 Sam. chap 15.

2 Sam. 6. King David being willing to bring up the Ark of God from the House of *Aminadab* into the City of *Sion*, he caused it to be set upon a new Cart, drawn by Oxen, and conducted by *Uzza* and *Abio* the Sons of *Aminadab*. But when they came to *Nachons* Threshing-floor, *Uzza* put forth his hand to the Ark of God, and took hold of it, for the Oxen shook it. In the Judgment of the flesh, this action was very laudable; It proceeded from zeal, and was done with a good Intention; But to shut out for ever an emulation of doing any thing without an ordinance of God, whatsoever good pretext there may be in it. hear the issue, and the exemplary punishment of poor *Uzza*, And the anger of the Lord was kindled against *Uzza*, and God smote him there for his error, and there he died by the ark of God.

It was to a good Intention that St. Peter said to Jesus Christ concerning his Passion, Lord, far be it from thee, this shall not come unto thee, Matt. 16. 22. But so far is it from our Saviour to praise this good intention, or to approve this affection, that on the contrary, he answers St. Peter in the following verse, Get thee behind me, Satan, thou art an offence unto me; for thou savourest not the things that be of God, but those that be of men.

The most wicked of all Actions is the Massacring and Killing of the Children of God. Notwithstanding that is done by some to a good Intention. For see what our Lord Jesus Christ says of it, John 16. 2. They shall cast ye out of the Synagogues; yea, the time shall

shall come, when whosoever killeth you, shall think that he doth God service.

The Jews themselves, that crucified Jesus Christ, and persecuted the Apostles, were not without their good Intentions. For see here how the Apostle speaks concerning this to the Romans, chap. 10. 2. *I bare them record, that they have a zeal of God, but not according to knowledg.* We may say the very same of the zeal of the most part of those of the Church of Rome.

C H A P. XLIX.

That there are men perfectly Righteous in this Life. Concil. Trident. Sess. 6. Bellarm. de Justificat. lib. 4. cap. 10, 12, 13, &c.

Against that which is written, 1 Kings 8. 46. *For there is no man that sinneth not.* I suppose it is for this, that the Monks call themselves Angels and Seraphims.

Job 9. 2. 3. *I know it is so of a truth. But how should man be just with God? If he will contend with him, he cannot answer him one of a thousand.* Note, That of a thousand Articles there is not one for which we may not pass under sentence of condemnation; so far are we from having a compleat and perfect righteousness.

Chap. 15. 14, 15, 16. *what is man that he should be clean? and he which is born of a woman, that he should be righteous? Behold, he putteth no trust in his Saints; yea, the Heavens are not clean in his sight. How much more abominable and filthy is man, which drinketh iniquity like water? Let them not deride and scoff any more*

more then at those that acknowledg their nature enclined to evil, and unprofitable to good ; For so long as we shall be in the World, we shall have the remnants of this corruption.

Psal. 130. If thou, Lord, shou'dst mark iniquities, Lord, who shall stand? But many besides my self have heard the Capuchins standing upon it, that their faults are so light and slight, that God would be unjust if he should punish them.

Ecc. 7. 21. There is not a just man upon earth (observe, not a man) that doth good and sinne'th not. But in these times there was nothing at all of Convents.

Isa. 64. 6. But we are all as an unclean thing, and all our righteousnesses are as filthy rags, and we all do fade as a leaf, and our iniquities like the wind, have taken us away. Note, That he does not say, all our unrighteousness, but all our righteousnesses are filthy, to teach us, that the eyes of God do take notice of defects and stains in that, which seems to us most holy and most perfect.

1 Cor. 13. 9. We know but in part, and we prophesy in part. Note, That as our knowledg, so also our regeneration, have but their beginnings on earth ; but God will perfect them in Heaven.

Gal. 5. 17. The flesh lusteth against the spirit, and the spirit against the flesh ; and these are contrary the one to the other, so that ye cannot do the things which ye would. This inward combat will last as long as life will last.

Prov. 20. 9. Who can say, my heart is cleare, I am pure from sin? The Monks say so ; but we do not believe it.

On the contrary, The Prophet *Moses*, of whom God hath given this commendation, That he was most faithful in his house, *Numb. 12. 7.* puts himself in the rank of sinners. *Psal. 90. 8.* Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.

Job, whom God himself with his own mouth calls a perfect and an upright man, one that feareth God and escheweth evil, chap. 1. 8. acknowledgeth his sins, chap. 9. 20. If I justify myself, mine own mouth shall condemn me; If I say I am perfect, it shall also prove me perverse.

David, whom God calls A man after his own heart, 1 Sam. 13. 14. confesseth the multitude of his sins. Psal. 40. 13. For innumerable evils have compassed me about, mine iniquities have taken hold upon me, so that I am not able to look up; thy are more then the hairs of my head, therefore my heart saith me.

Psal. 19. 13. who can understand his errors? cleanse thou me from secret faults. Note, That David asks pardon of God, not only for the sins that he had committed through presumption, and a deliberate purpose, but also for those that he had committed through ignorance, and for want of taking heed and thinking of them. There is no true believer but ought to make the same prayer.

*The Prophet Daniel, whom God himself propo-
seth for an example of Wisdom, Eke. 28. 3. con-
fesses himself a sinner, Dan. 9. 20. I was confessing
my sin, and the sin of my people Israel.*

*St. Paul, whom God calls A chosen vessel, Acts 9. 15. groans under the burden of sin, and fights pain-
fully with it. Rom. 7. 22, 23, 24. I delight in the
laws of God after the inward man; but I see another law
in my members warring against the law of my mind, and
bringing me into the law of sin, which is in my members.
O wretched man that I am, who shall deliver me from the
body of this death!*

*St. John, the Disciple whom Jesus loved, Jo. 13. 23.
puts himself in the rank of sinners, 1 Ep. 1. 8. If
we say that we have no sin, we deceive our selves, and
the truth is not in us.*

St. James excepts no body, chap. 3. 2. *For in many things, saies he, we offend all.*

Our Saviour Jesus Christ teacheth his Disciples and all the faithful, to the end of the World, to say all their life long, *Forgive us our sins*, Luke 11. 4. But where there is nothing of offence, there can be nothing of pardon.

CHAP. L.

That men may do works more perfect than those which God hath commanded; which they call works of Supererogation. Bellarm. de Monach, lib. 2. 7.

Against that which is written, Ma'tt. 22. 37, 38, 39, 40. *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thy self. On these two commandments hang all the law and the prophets.* Since that God requires the whole intire man with all his faculties, and the Law is the model of all perfection, it is impossible to imagine any perfection above that which God requireth; nay, one cannot do that which God doth not command. To eat our Bread with idleness, to live in an impure single life, and all the Rules of the Convent, are neither of the Law, nor the Prophets.

Isa. 64. 6. *But we are all as an unclean thing, and our righteousnesses are as filthy rags.* After this, do ye not blush, ye Monks, that pretend to have perfections which go beyond the Divine Law?

1 Cor. 13. 12. *Now we see but through a glass darkly, then we shall see face to face ; now I know but in part, then I shall know, even as I am known.* The Knowledge which we have here below, is like the light of the dawning of the day ; our Glory will not be in its mid day till then, when we shall see God with open Face. But if even here below we have obtained the degree of Perfection, which the Doctors of the Church of Rome imagin, we should be already perfectly transform'd into the Image of God, and satisfied with his likeness.

Phil. 3. 12, 13, 14. *Not as though I had already attained, either were already perfect ; but I follow after, if that I may apprehend that for which I also am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended ; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high-calling of God in Christ Jesus.* Take notice here of the monstrous pride of the Convent ; St. Paul being on earth, acknowledges that he had not attained unto Perfection, but the Monks can exceed the perfection of the Law ; he confesseth that he is still in his race, but they have already got the Crown.

Psal. 103. 20. *Bless the Lord ye his angels, that excel in strength, that do his commandments, hearkning to the voice of his word.* Note, that the perfection of Angels consists in doing what God commands ; but the Monks do more than all that God commands ; for this reason they call themselves, not only Angels, but also Arch-Angels and Seraphims.

Heb. 10. 7. Jesus Christ says also, *Behold I come (in the volume of the book it is written of me) to do thy will O God.* Note, that the Perfection of Jesus Christ is to have done the will of God his Father ; but if one will believe the Monks, they do more than God Wills.

Mat.

Mat. 3. 48. *Be ye therefore perfect, as your Father which is in heaven, is perfect.* Seeing that Jesus Christ hath given us for the model and framing of our life, the perfection which is in God, it cannot be imagined, that there is any perfection which is not cominanded us; unless they will say, that the Monks are more perfect than God himself, which is an horrible blasphemy, and at which the Devils themselves would tremble.

We may apply to the Monks, that which Jesus Christ said to the Pharisees, Luke 16. 16. *Ye are they which justify your selves before men; but God knoweth your hearts; for that which is highly esteemed among men, is abomination in the sight of God.*

CHAP. LI.

That our good works do merit eternal life, not only in regard of the Promise of God, but also by their own worth or dignity. Bellarm. de Justific. lib. 5. cap. 17. *It is the opinion of most of the Jesuits.*

CONTRARY to that which is written, Rom. 6. 23. *The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.* Note, that the Apostle having said, that the wages of sin is death, doth not say by way of opposition, *that the wages of righteousness is eternal life*, but *the gift of God is eternal life through Jesus Christ*; to teach us, that eternal life is a free gift, and not the reward of merit.

Rom. 11. 6. *And if by grace, then it is no more of works,*

works, otherwise grace is no more grace. Note, That the Church of Rome to excuse her Pride, says that it is God who giveth us the Grace to merit; but this is a manifest contradiction; For Grace hinders Merit; If it be by grace, then it is no more of works: Add to which, that which follows, *But if it be of works, then it is no more grace: otherwise work is no more work* But by an horrible Sacriledg, the Bible of the Romish-Church hath left out these Divine Words.

Exod. 20. 6. *And shewing mercy to thousands of them that love me and keep my Commandments.* Take notice here carefully, that those who render the most obedience to the commands of God, have need of his Mercy; so far are they from being able to merite before him.

Job 41. 11. *Who hath prevented me, that I should repay him? whatsoever is under the whole Heaven is mine.* He that cannot give any thing at all to God, cannot merit any thing of him. But man cannot give any thing to God: Therefore he cannot merit any thing of him.

Psal. 18. 2. *I have said, my goodness extendeth not unto thee.* He whose goodness extendeth not unto God, he cannot merit before God. But our goodness extendeth not unto God, or cannot be any proper service to him. Therefore we cannot merit before God.

Psal. 143. 2. *Enter not into Judgment with thy Servant, for in thy sight shall no man living be justified.* If we merit before God, we need not fear the examination of his Justice.

Matt. 25. 34. *Come ye blessed children of my father, inherit the kingdom prepared for you before the foundation of the world.* Note, That the Kingdom of Heaven was prepar'd for us before the World was made. Where were then our pretended Merits?

I know well what is added, *For I was an hungry, and ye gave me meat; I was athirst, and ye gave me drink, &c.* Our Saviour being willing to shew by this, that it was upon a just title that he owns them for the Children of God, and that he adjudgeth them the Inheritance of their Heavenly Father, seeing that during their Life they had made to appear the fruits of their Adoption. Moreover to encourage us to works of Charity, he promiseth them this glorious reward. But it is clearer than the Sun, that it is a reward of Grace, of Favour, and of Mercy, and not the recompence or payment of Merit. For what proportion is there between a Cup of cold Water, and the Kingdom of Heaven?

Luke 12. 32. *Fear not little Flock, for it is your Fathers good pleasure to give you a Kingdom.* Note still, that the Kingdom of Heaven is represented as a free gift; and indeed, who could merit it?

Luke 17. 10. *When ye shall have done all those things that are commanded you, say, we are unprofitable Servants; we have done that which was our duty to do.* If those who have done all things which are commanded them, are unprofitable Servants; is it not a ridiculous thing to say, that they are meriting Servants, who have a thousand ways transgressed the commandment of their master?

Rom. 8. 18. *I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.* If the sufferings themselves of the most glorious Martyrs have not a dignity or worth in them, equal to the Glory to come, who is he that can vaunt of his having Merits of Condignity?

1 Cor 4. 7. *What hast thou that thou hast not received? And if thou hast received it, why boastest thou, as if thou hadst not received it?* In rendring unto God that which is his own, we can never oblige him by our Merits.

Chap.

Chap. 16. 19, 20. *Ye are not your own, for ye are bought with a price.* Note, that as a slave cannot merit any thing of his Master that hath bought him; so neither can we merit any thing before God, who hath bought us with the price of the Blood of his own Son.

Eph. 2. 8, 9. *By grace ye are saved through Faith, and that not of your selves, it is the gift of God; not of works, lest any man should boast.* Where there is not any reason for boasting, there can be none for merit.

Note, That when the Apostle saies in this place, that we are not saved by works, he doth not speak of the works which we do before Grace, according to the evasion of the Doctors of the *Romish*-Church; but he speaks of the works themselves which we do in a state of Grace, and in which we walk to the end of our high calling, as it appears by the Tenth Verse, *For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them.* Remember then, that good works are not the meritorious cause of the Kingdom of Heaven; but they are the way which God hath ordained us to walk in to his Kingdom.

Phil. 2. 13. *For it is God which worketh in you both to will and to do of his good pleasure.* No work can have any thing of merit in respect of the workman that produces it: But it is God that produceth in us all that is good there. Therefore whatsoever of God there be in us, it cannot be meritorious in respect of God.

Tit. 3. 4, 5. *But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us.* The Mercy of God cannot agree with the merits of men, as we have already observed.

Verse 7. *That being justified by his grace, we should be made heirs according to the hope of eternal life.* Note, That we have eternal life as Gods Heirs, and not in the quality of mercenaries.

Heb. 10. 19, 20. *Having boldness to enter in the holiest by the blood of Jesus, by a new and living vail, which he hath consecrated for us, that is to say, his flesh.* As for our Adversaries, they will ascend to Heaven only by their merits; but as for us, we hope to enter in there by that way which the blood of Jesus Christ hath traced out for us.

CHAP. LII.

That we may merit, not only eternal Life, but also an augmentation of glory. Council of Trent. Sess. 6. Bellarm. *de Justif. lib. 3. cap. 20.*

Against that which is written, *Rom. 8. 18. I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.* If the Martyrs had not a worthiness to be compared with the glory which should be revealed to the Children of God, what mortal man is there that can merit by his works an augmentation of Glory?

1 Cor. 2. 9. *Eye hath not seen, nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him.* Consider how great is the folly of those proud souls that pretend to merit degrees of Glory in Eternal Life; they have not yet comprehended the smallest spark of that Glory of which they speak, as blind men
of

of Colours: For if the Doctrine of the Gospel it self be not thoroughly revealed to the heart of man; who is there that can comprehend the glories which are to follow it?

2 Cor. 4. 17, 18. *For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; whilst we look not at the things that are seen, but at the things that are not seen; for the things that are seen are temporal; but the things that are not seen are eternal.* How should we merit not only Life eternal, but also an augmentation of Glory; seeing between all that which is most excellent in the World, and the happiness of the Kingdom of Heaven, there is no more proportion than between a Moment and Eternity.

CH A P. LIII.

Of Satisfactions, Indulgences, and Pardons.

That we may satisfy the Justice of God by our Sufferings. Council of Trent. Sess. 4. Bellarm. de Indulgent. lib. 1. cap. 2. de Pœnitent. lib. 4. cap. 7.

A Gainst that which is written, *Job 35. 5, 6, 7, 8.* Look unto the heavens and see, and behold the clouds which are higher than thou. If thou sinnest, what dost thou against him? or if thy transgressions be multiplied, what dost thou unto him? If thou be righteous, what givest thou him? or what receiveth he of thine hand?

hand? Thy wickedness may hurt a man as thou art, and thy righteousness may profit the son of man. Note, That as our unrighteousnesses cannot hurt God, so neither can our actions, or our sufferings for righteousness profit him.

Psal. 16. 2. *I have said, thou art my God; my goodness extendeth not unto thee.* We say also, Neither do our sufferings; thou hast no advantage of them neither.

Mic. 6. 6, 7. *Wherewith shall I come before the Lord, and bow my self before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul? By what means shall I satisfy the Justice of my God? Shall I fast in Lent? Shall I make Prayers of Fourty hours long? Shall I give all my Goods to nourish the Poor? But all these things cannot expiate my sins. These have no relation or correspondency to his Justice.*

Luke 17. 10. *When ye shall have done all these things that are commanded you, say, we are unprofitable servants, we have done that which was our duty to do.* Note, That God doth not only command us to obey his Law, but also to suffer for his Name, when we are called thereunto. Now we shall never suffer for his Glory, that which Jesus Christ hath endured for our Salvation.

Rom. 11. 35. *Who hath first given to him, and it shall be recompence unto him again.* If we can satisfy the Justice of God, we might give something to God.

1 Cor. 4. 7. *What hast thou that thou hast not received? Patience in our sufferings then is a gift of God, and not a satisfaction to his Justice.*

2 Cor. 12. 9. *The Lord said to me, my grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that*

that the power of Christ may rest upon me. Note, That it is by the grace and strength of God that we become victorious in our greatest combats. For this Reason, the Apostle having ask'd, *who shall separate us from the love of God ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword ?* Answers, *Nay, in all these things we are more than conquerors through him that loved us,* Rom. 8. 35. 37. Since the honour of the victory belongs to the Son of God, it is of his meer grace that he giveth us the Crown.

Rev. 2. 10. *Fear none of those things which thou shalt suffer ; behold, the Devil shall cast some of you into prison ; that ye may be tried ; and ye shall have tribulation ten days : be thou faithful unto death, and I will give thee a crown of life.* Note, That he who has endured persecution and death for the testimony of the Gospel, yet nevertheless he has need that the Kingdom of God be given to him of meer Grace.

Rev. 7. 13, 14, 15. *And one of the Elders answered, saying unto me, what are these which are arrayed in white robes ? and whence came they ? And I said unto him, Sir, thou knowest. And he said unto me, these are they which came out of great tribulation, and have washed their robes, and have made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple ; and he that sitteth on the throne shall dwell among them.* Note, That the Martyrs themselves who have suffered most, are in Heaven, not for the merit of their sufferings, but for having been washed in the Blood of Jesus Christ.

CHAP. LIV.

That there are some persons who endure more punishment than their sins deserve. Bellarm. de Indulgen. lib. 1. cap. 2.

Against that which is written, *Psal. 130. 3. If thou Lord, shouldest mark iniquities O Lord, who shall stand?* The Monks can, if one will believe them.

Psal. 143. 2. Enter not into judgment with thy servant. Note, That according to these people, one may not only reckon with the Justice of God, but that God will be indebted something over and above.

Psal. 90. 7, 8. we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. Note, That the Prophet Moses speaks of the calamities of this life, and that he refers them all to our sins; Sins that merit not only temporal punishments, but also infinite; seeing they are committed against God, who is infinite goodness.

Dan. 9. 7. O Lord, righteousness belongeth unto thee, but unto us confusion of face. If the Romish Church says true, we may lift up the Head against God, and demand of him that which he owes us over and above.

Rom. 6. 23. The wages of sin is death. Note, That there is no greater temporal punishment than death, and yet that is due to our sins.

Gal. 3. 10. Cursed is every one that continueth not in all things that are written in the Book of the law to do them.

them. Note, That we deserve all the most horrible punishments, and that we have drawn upon our selves the eternal malediction, seeing we have transgressed the Law of God.

Jam. 2. 10. *Whosoever keepeth the whole law, and yet offends in one point, is guilty of all.* But who is there that can say, He hath not failed in any thing? Seeing Job acknowledgeth, that *If he will contend with him, he cannot answer him one of a thousand,* Job 9. 3. We are punishable then as transgressors of the whole Law.

Rev. 7. 14, 15. *These are they which come out of great tribulation, and have washed their robes, and have made them white in the blood of the lamb; therefore are they before the throne of God.* Note, That the Martyrs themselves are not washt in their own blood, but in the blood of the Lamb.

CHAP. LV.

That the superabounding satisfactions of the Saints and Martyrs are put into the treasury of the Church, and dispens'd by the Indulgences of the Pope. Bellarm. *de Indulg. lib. 3. cap. 2, 3.* Tolet. *de Instruct. Sacerdot. lib. 6. cap. 21.*

Against that which is written, Gal. 6. 6, 7. *Let every man prove his own work, and then shall he have rejoycing in himself alone, and not in another. For every man shall bare his own burden. It belongeth to none but Jesus Christ to bare the burden of others. Surely he hath born our griejs, and carrid our sorrows,* Isa. 53. 4.

Exod. 32. 31, 32, 33. *Moses said, Oh this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt, forgive their sin; and if not, blot me, I pray thee, out of the book which thou hast written. And the Lord said unto Moses, whosoever hath sinned against me, him will I blot out of my book. Note, That the Prophet Moses was not admitted to bare the punishment of the people; but we must believe that the Monks have more priviledg.*

Isa. 43. 11. *I am the Lord, and besides me there is no Saviour. But if we will believe Cardinal Bellarmin, The Saints are, after a sort, our Redeemers. de Indulgen. lib. 1. cap. 4.*

Chap. 48. 9. *For my names sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. Note, That if God spareth sinners, it is of himself, and his own Grace. For he is Jealous of his honour, and he will not give his glory to another, Isa. 42. 8.*

Jer. 17 5. *Cursed be the man that trusteth in man. Then they are sufficiently cursed that trust in the works of the Convent.*

Eze. 18. 20. *The soul that sinneth, the same shall die. Let the Monks discipline themselves as much as they please, and after the manner of the Priests of Baal, Let them cut themselves with knives and lancets, till the blood gusheth out upon them, 1 King. 18. 28. This cannot defend you from the wrath of God, nor be a covert from the strokes of his Divine vengeance. The Lord laughs at the extravagance of all your fine Societies; and will one day say to you, as to the foolish Virgins that depended upon the Oil of their Companions, I never knew you, Matt. 25. 12.*

Hab. 2. 4. *The just shall live by his faith. The Springs of another will no more save us, than the Faith of another.*

Joh. 1. 29. John seeing Jesus come unto him, said unto him, Behold, the Lamb of God that taketh away the sins of the world. But see the blasphemy of Cardinal Bellarmin, Holy men may in some sort redeem, or buy off our sins by their sufferings. *de Indulg. lib. 1. cap. 4.*

Acts 4. 12. There is not salvation in any other, for there is no other name under heaven given among men, by which we must be saved. We say then with St. Peter, Whither shall we go? thou hast the words of eternal life, **Joh. 6. 68.**

1 Cor. 1. 12, 13. Every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? The same may we also say to the Church of Rome, when one saies, I am of St. Francis, and I of St. Dominick, and I of the Society of Jesus. Is Jesus divided from Christ? Was St. Francis crucified for you? or were ye Baptized in the name of Dominick, or of Ignatius Loyola?

2 Cor. 5. 10. For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. In vain shall we alledge the Fasts and Alms of another. He that serves God by a Proctor, shall go to Hell in his own person.

1 Tim. 2. 5, 6. There is one God, and one mediator between God and man, the man Christ Jesus, who gave himself a ransom for all. But according to Cardinal Bellarmin, The Sufferings of the Saints are just compensations to redeem us from the punishments which we owe to God, *de Indulgen. lib. 1. cap. 4.*

1 Pet. 2. 24. who his own self bare our sins in his own body on the tree, that we being dead to sin should live unto righteousness: by whose stripes ye were healed. Note, That he only healeth us by his stripes, who expiated our sins upon the Cross by his sufferings. But this cannot be said of any Saint. Rev.

Rev. 7. 14. *These are they which come out of great tribulation, and have washed their robes, and have made them white in the blood of the lamb.* They that have suffered, are so far from pretending to wash us with their blood, that they themselves have washed and made white their Robes in the Blood of our great God and Saviour.

Chap. 14. 13. *Blessed are the dead that die in the Lord from henceforth; yea saith the spirit, that they may rest from their labours, and their works do follow them.* Note, That the works of the Martyrs follow them, when they go to Heaven. 'Tis false then, that they continue on earth in the treasury of the Church, to be dispenc'd by the Indulgences of the Pope.

CHAP. LVI.

That the Ministers of the Gospel pardon Sins, not as Ambassadors of Jesus Christ, and Herald's of his Grace; but as Judges, and by way of Jurisdiction. Counc. of Trent. Sess. 14. Can. 9. Bellarm. de Pœnitentia. lib. 3. cap. 2.

Against that which is written, Mark 2. 7. *who can forgive sins but God only?* Note, That 'tis none but God that pardons sins with Authority and Power. Our Saviour does not in the least correct this as a mistake in those that spoke it

Isa. 43. 25. *I, even I am he, that blot out thy transgressions for mine own sake, and will not remember thy sins.* It belongs to him alone, who is offended, to pardon offences. But it is God only who is offended by our crimes.

James

James 4. 12. *There is one Lawgiver who is able to save and to destroy, who art thou that judgest another ?* Note, that the Question is here of a Law-giver, who gives laws to the Conscience, and that it is God alone that forgiveth sins as a Judge. The Ministers of the Gospel are as Heralds that publish and proclaim the Grace of the Prince.

Luke 24. 46. *It behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations.* Note, that 'tis the property of true Pastors to preach pardon of sin in the Name, and by the Authority of Jesus Christ the great Shepherd of the Sheep.

Acts 13. 38. *Be it known unto you therefore, men and bre:ren, that through this man is preacht unto you forgiveness.*

2 Cor. 5. 18, 19. *All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation.*

Ver. 20. *Now then we are Ambassadors for Christ, as though God did beseech you by us; we pray you in Christs stead, be ye reconciled to God.* Note, that the true Pastors who declare unto us the pardon of our sins, do it as the Ministers of God, and as the Embassadors of Jesus Christ.

Rev. 3. 7. *Our Lord Jesus Christ is described in these Words, He that is holy, and he that is true, he that hath the key of David, he that openeth and no man shutteth, and shutteth and no man openeth.* Note, that Jesus Christ hath given unto faithful Pastors the key of the Kingdom of Heaven; they open Heaven when they declare the Grace of God to repenting sinners; they shut Heaven, when they declare the

Judg-

Judgment of God to impenitent sinners; but if they be ignorant or wicked, let them pardon the Impenitent, and excommunicate the Good, that which they do on earth is not ratified in Heaven.

C H A P. LVII.

Of Purgatory.

That our Saviour Jesus Christ hath delivered us from the guilt, but not from all the punishment that was due to our sins. Conc. of Trent, Sess. 6. cap. 30. Bellarm. de Purgat. lib. 1. c. 14.

Against that which is written, Rom. 8. 1. *There is then no condemnation to them that are in Christ Jesus.* Where there is no condemnation, the Justice of God hath ordained no vindictive punishment. But there is no condemnation to them that are in Christ Jesus; therefore the Justice of God hath ordained no punishment unto them, which is for condemnation.

John 5. 24. *Verily, verily I say unto you, he that heareth my word, and believeth in him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.* He that is not subject to condemnation, cannot be subject to the punishment which Justice inflicts for the satisfaction thereof.

Gal. 3. 13 *Christ hath redeemed us from the curse of the law, being made a curse for us.* Note, that the curses of the Law do adjudge us to punishments,
and

and that Jesus Christ hath redeemed us from these sufferings by his Cross.

Iſa. 53. 4, 5. Surely he has born our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted; but he was wounded for our transgressions, and he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. Note that as the Church of Rome proveth with us, that he hath delivered us from the Guilt, because it is written, that *he hath born our sins*; so do we prove, that he hath delivered us from the punishment, because it is written, that *he hath born our griefs*; the reason is equally good.

1 Pet. 2. 24. He hath born our sins in his body on the tree, that we being dead to sin, might live unto righteousness: for by his stripes are we healed. Note, that a stripe is a punishment; to be healed by the stripes of Jesus Christ then, is to be delivered from the punishment.

Col. 2. 13, 14. He hath quickned you together with him, having forgiven you all trespasses, blotting out the hand-writing of ordinances that was against us, and took it out of the way, nailing it to his Cross. Note, that it is tyranny to punish for a pardoned fault, and to throw one in Prison for a Debt that is acquitted.

Note, that when we ask Pardon of sin, we mean that we may not suffer the punishment. *I said I will confess mine unrighteousness unto the Lord, and thou forgavest the iniquity of my sin, Psal. 32.*

We conclude then with the Apostle to the Romans, *Rom. 8. 33, 34. Who shall lay any thing to the charge of Gods elect? It is God that justifieth, Who shall condemn? It is Christ that died, yea rather that is risen again, and is set down at the right hand of God, where he maketh intercession for us.* Take notice,

notice, that in all this Chapter we dispute against satisfactory punishments made to the Justice of God, and which it is pretended are to be endured after this life, and not against the chastisements with which our Lord chastens those during this life, whom he loves, and whom he receives for his children, *Heb. 12.*

CH A P. LVIII.

That besides the blood of Jesus Christ, there is a Purgatory for the expiation of our sins, and that he who doth not believe it, shall be damned. Council of Florence. Bellarm. de Purgator. lib. 1. cap. 15.

Against that which is written, 1 John 1. 7. *If we walk in the light, even as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.* Note, that it is not said absolutely, we are cleansed from sin, but that we are cleansed from all sin by the blood of Christ. There is nothing else but this blood can wipe away the stains of our sins.

Ver. 9. *If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all Iniquity.* What remains then to be purged in him, who is cleansed not from some, but from all Iniquity?

Psal. 51. 7. Purge me with Hyssop, and I shall be clean; wash me, and I shall be whiter than Snow. Those then that speak of purging them whom God hath washed, undertake to whiten the Snow.

Isa. 1. 18. *Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.* Note that these words are for the consolation of the greatest sinners, that turn themselves to God. But it would be a poor consolation, if after having been made white as snow, they must burn notwithstanding in flaming Fire.

Cap. 38. 17. *Thou hast in love to my soul delivered it from the pit of corruption; for thou hast cast all my sins behind thy back.* Note, that when God hath pardoned our sins, he regards them no more; and therefore consequently he doth not punish them any more.

Cap. 44. 22. *I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins.* When a Creditor hath blotted out the debts, he no more requires the payment of them. When God hath forgiven our faults, he requires no more the expiation of them?

John 1. 29. *John saw Jesus come unto him, and said, behold the Lamb of God that taketh away the sins of the world.* How is it that Jesus Christ hath taken away our sins, if we feel still the burden of them?

Acts 4. 21. *There is salvation in no other.* Note, that if we may expiate our sins by our sufferings, we should be in some measure our own Redeemers.

Heb. 1. 3. *Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of God.* These words, by himself, are left out in the Popish Edition of the Bible at Louvain, because they were so very pressing.

Cap. 9. 26. *Now once hath he appeared in the end of the world, to put away sin by the sacrifice of him-*

himself. Those things which are not, cannot be subject to accidents ; but sin is considered, as if it were not, seeing it is destroyed by the death of Jesus Christ, therefore it cannot be subject to the fire of Purgatory.

1 John. 2. 1, 2. *Little children, these things have I writ unto you, that ye sin not ; but if any man sinneth, we have an advocate with the Father. Jesus Christ the righteous : for he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.* Seeing that Jesus Christ hath expiated our sins by his death, God doth not oblige us to expiate them by our sufferings ; for he never demands two payments of one debt.

Rev. 7. 13, 14, 15. *And one of the elders answered, saying unto me, what are these which are arrayed in white Robes ? and whence came they ? and I said unto him, Sir thou knowest ; and he said unto me, these are they which are come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb ; therefore are they before the Throne of God, and serve him day and night in his Temple. and he that sitteth on the Throne shall dwell among them.* Note, that he does not say, they are before the Throne of God, because they have been purged in the fire of Purgatory, but for having washed and made white their Robes in the blood of the Lamb.

Rev. 1. 5. *Who hath loved us, and washed us from our sins in his own blood, and hath made us Kings and Priests unto God and his Father ; to him be glory for ever and ever, Amen.* Note, that this is spoken not only of the Martyrs, but of all the faithful ; that they are washed from their sins, not in their own blood or sufferings, but in the Blood of Christ alone. And therefore all the glory of the expiation of our sins belongs to him only.

CHAP. LIX.

That the Souls of the Children of God, when they are gone out of their Bodies, do go into a place of Torment. Bellar. de Purgat. lib. 1. cap. 10, 11.

Against that which is Written, Rev. 14. 13. I heard a voice from Heaven saying unto me, write, blessed are the dead that die in the Lord, from henceforth : yea saith the spirit, that they may rest from their Labours ; and their works do follow them. All those that die in the Lord, do rest from their Labours. But all the Faithful that die, die in the Lord. For whilst we live, we live unto the Lord ; and when we die, we die unto the Lord ; so then whether we live or die, we are the Lords. Rom. 14. 5. So that all the Faithful then, that die, do rest from their labours, and by consequence do not go into Purgatory. For to be Tormented in Burning Fire is not to rest from their Labours.

Isa. 57. 1, 2. *The righteous perisheth, and no man layeth it to heart ; and merciful men are taken away, none considering that the righteous is taken away from the evil to come. He shall enter into peace, they shall rest in their Beds, each one walking in his uprightness* 'Tis to speak against common sense, to say that they are taken away from the evil to come, and in a place of rest, who are burning in fire seven times hotter than ours, and which differs nothing from that in Hell, but only in respect of duration.

Eccl. 11. 3. *If the tree fall toward the south, or toward the north ; in the place where the tree falleth, there*

there shall it lye. Such as death finds us, such also will God Judge us; and from this Judgment there is no appeal.

In the book of Wisdom, cap. 3. 1. The souls of the righteous are in the hand of God, and there shall no torment touch them. Note, that this passage is taken out of one of the Books of the *Apocrypha*; but the *Romish Church*, which holds it for Canonical, cannot reject this testimony out of it. But now there cannot any thing be spoken more expressly.

Ecc. 38. 3. When the dead is at rest, let his remembrance rest, and be comforted for him, when his spirit is departed from him. Note, that this place is of the same quality with that before; and that it is directly contrary to those of the *Romish Church*, who undertake Pains and Travel for the Dead, and pretend to ease them of their pains by Masses, by offerings, and by other such like things.

Plal. 103. 10, 11, 12. He hath not dealt with us after our sins, nor rewarded us according to our Iniquities. For as the Heaven is high above the earth, so great is his mercy towards them that fear him. For as far as the east is from the west: so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him. Note, that there is no Father so cruel, who takes pleasure to see his Child a burning for his faults which he should have forgiven him; and above all to see him in Torment, not for the amendment of the Child, but to satisfy his own Justice. But God exceedeth in compassion the best of Fathers, and the most tender mothers. There is no appearance then, that for the faults which he has pardoned, and which he hath washed in the Blood of his Son, he should cast his Children into the Burning Flames of a pretended Purgatory. Especially seeing our adversaries say, that it is not for the amendment of the

the sinner, but to satisfy the Justice of God.

John 5. 24. *Verily, verily I say unto you, that he who heareth my word, and believeth in him that sent me, hath eternal life, and shall not come into condemnation, but is passed from death to life.* Note, that it is not said, that he who believeth in Jesus Christ, shall pass from Death into Purgatory, but that he shall pass from death to life.

2 Cor. 5. 1. *For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the Heavens.* Those who in removing out of their Body, are introduc'd into Heaven, do not go into Purgatory; for that is a place under ground. But when we remove out of this body, God introduceth us into Heaven. It is false therefore, that we go into that place under ground, which they call Purgatory.

Ver. 2. *For in this we groan earnestly, desiring to be clothed upon with our house which is from Heaven.* If Death were followed with Torment so horrible, as those are represented to be, which are in Purgatory, there would be a reason to be affrighted at it, and to fly from it, rather then to go to it, and desire it with so much ardour and Earnestness.

Ver. 4. *For we that are in this tabernacle, do groan, being burdened, not for that we would be unclothed; but clothed upon, that mortality might be swallowed up of life.* If when we are unclothed of this Mortal Body, we be not immediately Cloathed upon with our House of Heavenly Glory, we should abide for sometime naked and unclothed. Which is against the consolation which the Apostle giveth us.

Ver. 6, 7, 8. *Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord (for we walk by Faith, not by sight) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.*

Lord. Those who being out of the body, are with the Lord, do not descend into Purgatory : For Jesus Christ is on high in Heaven, at the right hand of God. But being out of the Body, we are with the Lord, full of Joy and Happiness. But if we believe the Revelations of the adversaries, the Devils Torment the Souls that are in Purgatory. See *Bellarmin. lib. 2. de Purgat. cap. 13.*

2 Kings 22. 20. God speaks thus to the good King *Josiah*, *I will gather thee unto thy fathers, and thou shalt be gathered unto thy grave in peace ; and thine eyes shall not see all the evil which I will bring upon this place.* If when they pass out of this Life, the Souls of Believers do go into Purgatory. God would exempt *Josiah* from a little evil, to precipitate him into one much greater. For the Affliction of *Jerusalem* is not comparable to the Torments of Purgatory.

Luke 2. 29, 30. Simeon preparing himself for Death, says, *Now Lord, let thy servant depart in peace, according to thy word ; for mine eyes have seen thy Salvation.* Note, that to die is to depart in peace. But I know not what peace or rest one can have in a Burning Fire.

Cap. 16. 25. Abraham speaks in this manner to the Wicked Rich Man, *Son, remember that thou in thy life time receivedst thy good things, and Lazarus his evil things, and now he is comforted, and thou art tormented.* Note, that the spirit of God opposes here Comfort to Torment ; but if one will take the witness of the *Romish Church*, it may be said of those in Purgatory, that they are comforted, and that they are also grievously tormented.

Acts 7 55. St. Stephen, when he was about to be Stoned, said, *Lo, I see the Heavens opened, and the Son of man standing at the right hand of the Power of God.* *Ver. 58. Lord Jesus receive my spirit.* Note, that

that St. Stephen when he died, went to that Jesus whom he saw at the Right Hand of God, far enough from going into a place of Torment.

Phil. 1. 21. *To me to live is Christ, and to die is gain :* But according to the Romish Church, to die is a damage to us.

Ver. 23. *I am in a great streight between two, desiring to be dissolved, and to be with Christ, which is far better.* But if we believe the Church of Rome, it would be far better to abide in the Body, seeing all the Torments of this life are of no value to the pains of Purgatory.

Luke 23. 42. 43. The Penitent Thief said to Jesus, *Lord remember me when thou comest unto thy kingdom.* Jesus said unto him, *verily I say unto thee, this day shalt thou be with me in paradise.* Note, that there is no person that deserves more to be sent to Purgatory than the Thief. For he had no time to do Penance for his Thieveries. Nevertheless Jesus Christ doth not say unto him, when thou shalt have been some years in Purgatory, I will receive thee into Paradise ; But *This day shalt thou be with me in Paradise.*

CHAP. LX.

Of the certainty of Salvation.

That a Believer cannot be certainly assured of his Salvation. Bellarm. de Justif. lib. 3. cap. 3, 4. Counc. Trent. Sess. 6. cap. 12.

Against that which is written, *Luk. 12. 32. Fear not little flock, it is your fathers good pleasure to give you a kingdom.* Note, That the Reason alledged by our Saviour is effectual, not only to chase away the fear of enemies without, but also to overcome the diffidence that is within.

Rom. 5. 1. Being justified by faith, we have peace with God through our Lord Jesus Christ. But it is impossible to have Peace with God through Jesus Christ, without being assured of his Grace. For this reason it is added in the following Verse, *By whom also we have access by faith into this grace wherein we stand, and rejoyce in hope of the glory of God.*

Rom. 8. 11. If the spirit of him who raised up Jesus from the dead, dwell in you, he shall also quicken your mortal bodies by his spirit that dwelleth in you. Note, That the Habitation of the Spirit in our hearts, is a sure pledge of our Resurrection to Glory. And the Apostle proposes it for this end, that we might enjoy the sure comfort thereof, which we cannot do without the knowledg of our spiritual state.

Verse 14, 15. *For as many as are led by the spirit of God, they are the sons of God; for ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry Abba Father.* Seeing that the Spirit doth not only make us to speak, but also to cry Abba Father, without fear, we have no reason to doubt of our Adoption; for he that assures us thereof, is the Spirit of truth, Joh. 14.

Verse 16. *The spirit it self beareth witness with our spirit, that we are the children of God.* Note, That it may be known then by those who have this witness, that they are the Children of God; and that those who receiving this witness, assure themselves of their being the Children of God, ought also to be assured of Eternal Life, which is the Inheritance of the Children of God. For it is added,

Verse 17. *And if children, then heirs; heirs of God, and joynt heirs with Christ; if so be that we suffer with him, that we may be also glorified together.* Note, That all those that bear the Cross of Jesus Christ, may be assured that they shall also bear the Crown of Glory.

Verse 37. *In all these things we are more than conquerors through him that loved us.* Note, That the Apostle speaks this to comfort us against afflictions. But the consolation would be ridiculous, if every Believer may not say as much.

Chap. 10. 9. *If thou shalt confess with the mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.* Note, That these words are spoken to every Believer in particular, to the end, that knowing themselves such, they might enjoy the comfort of it.

Gal. 4. 6. *And because ye are sons, God hath sent forth the spirit of his son into your hearts, crying abba*
G
Father.

Father. Note, that he does not barely say, That God hath sent forth the Spirit of his Son into your hearts, crying Abba Father; but he has sent him, because ye are Sons. By this then we know, that we abide in him, and he in us, because he hath given us of his holy Spirit, 1 Joh. 4. 13.

2 Cor. 1. 21. Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given us the earnest of the Spirit in our hearts. Note, that all the holy Trinity assures us here of our Salvation. For he that establisheth us, is God; he in whom he establisheth us, is Jesus Christ; and the holy Spirit is the seal and earnest of our Inheritance.

Chap. 4. 1, 2, 5, 8. For we know, that if our earthly house of this Tabernacle were dissolved; we have a building of God, an house not made with hands, eternal in the Heavens. For in this we groan earnestly, desiring to be clothed upon with our house which is from Heaven. And he that hath wrought us to the self same thing, is God, who hath also given us the earnest of the Spirit; wherefore we are confident and willing, rather to be absent from the Body, and present with the Lord. Note, that there can be nothing more plain, than the Apostles assurance here, of attaining immortal Glory, which caused that confidence and groaning after it. And the ground of the assurance, was the earnest of the Spirit, which God had given them, and had thereby wrought this assurance in them. And this the Apostle affirms to belong to all the Saints in common, so that this establishment of the Apostles was together with them, 2 Cor. 1. 21. See also the following Text.

Eph. 1. 13, 14. In whom ye also trusted, after that ye heard the word of truth, the Gospel of our Salvation; in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest

earnest of our Inheritance, unto the Redemption of the purchased Possession, to the praise of his Glory. Note, that he does not say, That the Spirit is a pledge, but that he is an earnest. But an earnest is a part of payment, and by which also we who are here below, have the foretaste of eternal Life.

Eph. 2. 19. Now therefore ye are no more strangers and foreigners, but fellow Citizens with the Saints, and of the household of God. According to the Church of Rome it should be said, It may be ye are of the Household of God; but it is a presumption for you to be assured of it.

Eph. 3. 12. In whom, that is, Jesus Christ, we have boldness and access with confidence by the faith of him. Note, that we have not only access to God by Jesus Christ, but also *access with confidence.*

Heb. 2. 14, 15. For as much then as the Children are partakers of Flesh and Blood, he also himself took part of the same, that through death he might destroy him that had the power of death, that is the Devil, and deliver them who through fear of death were all their life time subject to bondage. Note, that Jesus Christ hath delivered us from the Bondage and fear of Death. But it cannot be, that one can be delivered from the fear of Death, without being assured of a better Life.

Chap. 4. 16. Let us come boldly unto the Throne of Grace. For, if then, when we were Enemies, we were reconciled to God by the Death of his Son; how much more being reconciled, shall we be saved by his Life? *Rom. 5. 10.*

Chap. 6. 19. Which hope we have as an Anchor of the Soul, both sure and stedfast, and which entreth into that within the Vail. Note, that as a Ship is secure when the Anchor is cast and placed in firm ground, so the faithful should be assured of their Salvation; seeing that their hope is rooted in Hea-

ven, where there can happen no change. And this is to be a Foundation to them of strong Consolation.

Cap. 10. 22. *Let us draw near with a true heart, in full assurance of Faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.* There can be nothing more contrary to this full assurance of Faith, than the diffidence of the Church of Rome.

Jam 1. 6. *Let him ask in Faith, nothing wavering: he that wavereth, is like the wave of the Sea, driven with the wind, and tossed.* We have no reason to waver or doubt, seeing we are assured of the Mercy of the Father, the Merit of the Son, and the Application of the holy Spirit.

2 Pet. 1. 10, 11. *Wherefore Brethren, give all diligence to make your calling and election sure; for if you do these things, ye shall never fall; for so an entrance shall be ministred unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ.* These words would be wholly ridiculous, if a person could not be assured of his Salvation without a special Revelation.

1 Joh. 3. 14. *We know that we have passed from Death to Life, because we love the brethren.* The love which we bear to our Brother; is one mark of the Love which God bears to us.

Verse 24. *He that keepeth his commandments, dwelleth in him, and he in him; and hereby we know that he abideth in us, by the Spirit which he hath given us.* He then who doth give up himself to fear God, and who delights to keep his Commandments, whom God doth enlighten by the light thereof, and whom he clotheth with his Spirit, may know by this, that he is in a state of Grace, and in the Mercy of God.

Chap. 4. 18. *There is no fear in Love, but perfect Love casteth out fear.* Note, that neither the Apostle nor we do condemn the fear of Precaution and Watchfulness, by which we fear to offend God; but the fear of Diffidence, by which we doubt of his Goodness, and of the truth of his Promises.

The Patriarch *Jacob* was assured of his Salvation, when he saies at the approach of Death, *I have waited for thy Salvation, O Lord,* Gen. 49. 18.

Job was assured of his Salvation, Cap. 19. 25, 26, 27. *I know that my Redeemer liveth, and that he shall stand at the later day upon the Earth. And tho after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for my self, and mine eyes shall behold, and not another.*

King *David* was assured of his Salvation, Psal. 17. 15. *As for me, I will behold thy face in righteousness; I shall be satisfied when I awake, with thy likeness.*

The blessed Virgin doth not doubt of her Salvation, when she says, Luk. 1. 47. *My Soul doth Magnifie the Lord, and my Spirit hath rejoiced in God my Saviour.* Some will say, that this is a priviledg for the Mother of our Lord, and not for other Believers; but our Saviour says, *Whosoever shall do the will of my Father, which is in Heaven, the same is my Brother, and Sister, and Mother,* Matt. 12. 50.

Simeon speaks of his Salvation with assurance, Luk. 2. 29, 30. *Lord, now let thy Servant depart in peace, according to thy word, for mine eyes have seen thy Salvation.* You will say, that *Simeon* had our Saviour *Jesus Christ* in his Arms; but we hold him much nearer; *For he dwells in our hearts by Faith,* Epa. 3. 17.

St. Stephen doth not doubt of his Salvation, when he says, then when they stoned him, *Lord Jesus receive my spirit,* Acts 7. 58. Note, that all those that suffer for *Jesus Christ*, may say as much; *For*

if we die with him, we shall also live with him: If we suffer with him, we shall also reign with him, 2 Tim. 2. 11, 12.

The Apostle St. Paul was assured of his Salvation, 1 Tim. 1. 15, 16. *It is a faithful saying, and worthy of all men to be received, that Jesus Christ came into the World to save Sinners, of whom I am chief: But for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them who should hereafter believe in him to life everlasting.*

2 Tim. 1. 12. *I know whom I have believed, and I am persuaded that he is able to keep that which I have committed to him against that day.*

Chap. 4. 7, 8. *I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a Crown of Righteousness, which the Lord the righteous Judge shall give me at that day, and not to me only, but unto all them also that love his appearing.*

Verse 18. *And the Lord shall deliver me from every evil work, and will preserve me to his heavenly Kingdom, to whom be glory for ever and ever. Amen. And hence he desires to depart and to be with Christ, from a firm assurance that he should be so, Phil. 1.*

CHAP. LXI.

Of the Sacraments.

That the Sacraments confer Grace by virtue of their outward action, as the fire burns by its heat, which is that they call opus operatum, or the work done; Council of Trent. Sess. 7. Bell. de effectu Sacrament. lib. 2. cap. 1.

Against that which is written, 1 Pet. 3. 20, 21. *In the ark of Noah, a few, that is eight souls, were saved by water. The like figure whereunto even baptism doth also now save us, not the putting away of the filth of the flesh, but the answer of a good conscience towards God, by the resurrection of Jesus Christ. There can nothing be spoken more exprelly; for if the outward Baptism saves, and confers Grace by any virtue which is inherent in it, the comparison is not good between the Ark of Noah, in which a few persons were saved by a special priviledg, and of the Baptism of water, which confers it indifferently to all. For this reason Saint Peter teacheth us, that he does not speak of the Baptism which washeth away the filth of the flesh, but of that which purifies the heart, and justifieth the sinner. And to that end, that he may take away all opinion that these spiritual graces which makes us to stand before God, do proceed from any virtue which is in the material water, he attributes them to the resurrection of our*

Lord Jesus Christ; following the saying of the Apostle to the Romans, chap. 4. 15. *He was delivered for our offences, and raised again for our justification.*

Chap. 6. 4. *We are buried with him by baptism into death, that like as Christ was raised up from the dead, by the glory of the father, even so we should also walk in newness of life.* Note, That our sanctification is refer'd to the Death and Resurrection of Jesus Christ, as to its true cause; and to the external Sacrament of Baptism as to its sign and-symbol.

Mark 16. 16. *He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned.* Faith may save us without the Sacraments; but the Sacraments cannot save us without Faith.

Joh. 3. 8. *The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the spirit.* Observe in this passage, not only the liberty of God to confer his Graces to whom he will, and by what means he pleaseth; but also that his operations do make themselves to be perceived in our Souls: Against Cardinal Bellar. who teacheth, That whilst we sleep, and without being perceived, one may be washed and regenerated by the virtue which the Holy Spirit hath put into the Water of Baptism, Bellar. *de Sacram. lib. 1. cap. 9.*

Ephes. 5. 25, 26. *Christ loved the church, and gave himself for it, that he might sanctify it, and cleanse it with the washing of water by the word.* Note, That it is according to the manner of Sacraments, to attribute to the sign that which belongs to the thing signified; the Apostle says, that the washing of Water cleanseth us, because it is the symbol of the Blood of Jesus Christ, who cleanseth us from all sin, 1 Job. 1. But for fear lest any should attribute to
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the Water that which belongs to the Blood of our Lord, and to the Power of his Spirit, the Apostle joyns the washing of Water and the Word together : For as that there is no sanctifying virtue in the external Word ; so much less can there be any in the washing of Water. And indeed what appearance is there that the material Water should act upon our Souls which are spiritual ? and that that which does not pass through the skin of the Body, should wash away the filth of the Conscience ?

Heb. 4. 2. *For unto us the Gospel is preached, as well as unto them ; but the word preached did not profit them, not being mixed with faith in them that heard it.* Note, That if Faith be necessarily required in them that hear the Word of God, it cannot be less necessary in them that receive the Sacraments, if they are capable of it. But by Faith, we mean not a false lame Faith, such as the Church of Rome defineth ; but a true and lively Faith, accompanied with Repentance.

Note, That the Scripture often saies, we are justified by Faith, as *Acts 13. 39. Rom. 3. 27. cap. 4. 3. cap. 5. 1. Gal. 2. 16.* It saies also, that the just does live by Faith, *Hab. 2. 4. Rom. 1. 17. Gal. 3. 11. Heb. 10. 30.* But it does not say in any place, that we are justified, or that we live by the Sacraments.

Note also, That the Holy Spirit doth call the Sacraments Signs and Seals of the Grace of God ; as *Gen. 7. 11. And ye shall circumcise the flesh of the foreskin, and it shall be a token or sign of the Covenant betwixt me and you, Rom. 4. 11. And he, that is, Abraham received the sign of circumcision, a seal of the righteousness of faith.* But it cannot be found, that the Sacraments are ever called, *Vessels containing the Grace of God.*

Note moreover, That many Doctors of the Church of *Rome* do put Circumcision in the same rank with the Sacraments of the new Covenant, and attribute to it the same effects. This is the opinion of the famous Schoolmen, *Alexander of Hales*, *Bonaventure*, *Scotus*, and *Gabriel*, as *Bellarmino* acknowledges, *de Sacram. lib. 2. cap. 3.* And indeed Circumcision was a Seal of the Covenant, by which God gave himself to *Abraham* and his posterity, *Gen. 17. 7.* and he could not give more. It was also a seal of the righteousness of faith, *Rom. 4. 11.* But the righteousness of Faith is the righteousness which we have in the Gospel. Let us hear then how the Scripture speaks of Circumcision.

Rom. 2. 15. Circumcision verily profiteth if thou keepest the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision. We say the same; Thy Baptism is profitable, if thou livest conformable to the Gospel; but if thou livest contrary to the Rules of the Gospel, thy Baptism turns to thy condemnation.

Ver. 28, 29. He is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew that is one inwardly, and circumcision is that of the heart in the Spirit, and not in the letter, whose praise is not of men but of God. We say also, He is not a Christian that is only outwardly so; neither is that Baptism which consists in pouring Water on the skin of the Body: But he is a Christian who is one inwardly; and the true Baptism is that of the heart, by the inward operation of the Spirit of God. The glory of our Salvation does not at all appertain to the corruptible Elements.

Chap 4 9, 10 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say, that faith was reckoned to Abraham for righte-

righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision.

Note, That as *Abraham* was justified before he was Circumcised; so *Cornelius* and his Company received the Holy Spirit before they were Baptized. Therefore *St. Peter* also saith, *Can any man forbid water, that these should not be baptized which have received the holy ghost as well as we? Acts 10. 47.* To teach us, that God doth not tye his Grace to the outward Circumcision, neither to the Water of Baptism.

1 Cor. 7. 19. Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God. So also Baptism is nothing, the Washing of Water is nothing; but Faith in *Jesus Christ*, and a new creature.

Gal. 5. 6. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. We may say the same of outward Baptism; for it is not the want, but the contempt of Baptism that can bring upon us the condemnation of God.

CH A P. LXII.

Of Baptism.

That those who die without Baptism, are adjudged to Condemnation, and Eternal Death.
Bellarm. de Amiff. Grat. & Statu. Pecc.
lib. 6. cap. 2.

CONTRARY to that which is written, *John 3. 16.* God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life. But many a one may believe, and not be baptized; as those persons that are converted amongst the *Turks*, or at the point of Death. Then many an one may be saved, and not Baptized.

Isa 43. 25. I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. Note, That God does not tie his Grace to Water; when he pleaseth, he washeth the heart without washing the body. There is nothing more contrary to the Analogy of Faith, than to make the Salvation of a Child to depend upon the will of a Midwife; for if she Baptizeth the Child, after his coming forth of the Womb, behold, he is saved; but if she crusheth him, behold, he is damned.

Ezek. 18. 20. The soul that sinneth, it shall die; the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son. Note, That if a little Child be not Baptized, this
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does not come from his fault; He shall not be punished then for the negligence of his Parents, or for want of opportunity.

Mark 16. 16. *He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.* Note, that Jesus Christ having said, that he that believeth and is baptized, shall be saved, does not add by way of opposition, But he that is not baptized, shall be damned; but only he that believeth not, shall be damned; being willing to prevent this deceit, and to teach us that it is want of Faith, and not the want of the Baptism of Water that shall damn us.

1 Pet. 3. 31. *The like figure whereunto, even baptism does also now save us, not the putting away the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ.* The Baptism which saveth us, is not that by which the filth of the Flesh is washed; but the Baptism of Water is that by which the filth of the Flesh is washed away; therefore, the Baptism of Water is not that which saveth us. And by consequence it is not of such absolute necessity, that he who is deprived of it, cannot be saved, if this his want of it don't proceed from his own default.

Note, That it is not the Sacraments which make Children to have a part in the Covenant of God, and the fruits thereof; but on the contrary, they receive the Sacraments, because they belong to the Covenant of God. Gen. 17. 7. *God says to Abraham, I will establish my covenant between me and thee, and thy seed after thee in their Generations, for an everlasting covenant, to be a God unto thee, and thy seed after thee.* Note, that it was not Circumcision, which following the Clauses of the Covenant, could make them the Children of God, for it was the Sign
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and the Seal of the Covenant, *Gen. 17. 11. Rom. 4. 11.* but it was not the Cause.

Matt. 19. 14. Suffer little children, and forbid them not to come to me, for of such is the Kingdom of Heaven. Note, that as the Crown which is put on the head of the Children of Kings, does not acquire to them a right to the Kingdom; but, because the Kingdom belongs to them, the Crown which is the Symbol thereof, cannot be denied them. So Baptism does not acquire to infants a right to the Kingdom of Heaven; but because the Kingdom of Heaven is obtained for them by the Blood of Jesus Chrih, Baptism which is the Sacrament thereof, is administred to them.

Acts 2. 39. The promise is unto you, and to your children, and to all afar off, even unto as many as the Lord our God shall call. The little Children of Believers dying without Baptism, shall not fail to be saved, since it hath pleased God to make them the Promise of Salvation, and Life Eternal. The promise of God for not being sealed with the outward Sacrament, is never the less true, nor less constant.

Note moreover, that God confers Sanctification, Justification, and the other Graces, before the use of the Sacraments. *Abraham* was justified before he was circumcised, *Rom. 4. 10.* *Cornelius* received the holy Spirit before he was baptized, *Acts 10. 19.*

Jeremiah was sanctified from the Womb, *Chap. 1. 5.* Before I formed thee in the belly, I knew thee; and before thou camest out of the Womb, I sanctified thee, and I ordained thee a Prophet unto the Nations. If God sanctified his Prophet from the Womb, why think ye strange that we say, that God doth sanctifie us from the Belly? we I say, whom God does call to his eternal Kingdom in the Heavens?

Saint *John* Baptist was sanctified from the Womb.
 Luke

Luke 1. 15. *He shall be filled with the Holy Ghost, even from his Mothers womb.*

Verse 41. *And it came to pass when Elizabeth heard the Salutation of Mary, the babe leaped in her Womb, and Elizabeth was filled with the Holy Ghost.* Tho all faithful Women have not the Spirit of God in such a measure as holy *Elizabeth*: Yet who will dare to affirm that they are destitute of it; and if the Spirit dwelleth in them, who can affirm that he does not sanctifie their Fruit, tho the manner be unknown to us? *For who has known the mind of the Lord?* Rom. 11. 34. For this reason it is that the Scripture tells us, that the Children of Believers are holy. 1 Cor. 7. 13, 14. *And the Woman which hath a husband that believeth not, if he be pleased to live with her, let her not leave him, for the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, or else were your children unclean; but now they are holy.* Some will say, that the Apostle would only teach that the Children which are born of such Marriages are legitimate; but note, that he does not oppose legitimate Children to Bastards, but that he opposeth Children that are holy, to Children that are unclean. Note moreover, that he does not say, such Infants are sanctified by the Water of Baptism; but going back to their Original, and their Conception, he says, that the unbelieving Husband is sanctified by the Wife. Let nor any think strange then, that we say the Children of Believers are sanctified from the Belly. For by this we do not mean, that they are regenerated by the Spirit of God, but that they are consecrated to God, and that they do belong to him by Virtue of the Covenant, by which he is our God, and the God of our Posterity, Gen. 17. 7. and Acts 2. 39. *The promise is to you and to your children.*

Luke 23 42, 43. *One of the Thieves said to Jesus, Lord, remember me when thou comest to thy Kingdom;*

dom; then Jesus said unto him, Verily, I say unto thee, this day thou shalt be with me in paradise. See here a Sinner entring into Paradise without Baptism, even after those words were spoken, *Except a man be born again of Water, and of the Spirit, he cannot enter into the Kingdom of God.*

Note, That Baptism succeeded Circumcision, as the Apottle teacheth, Colof. 2. 11, 12. *In whom, that is, in Jesus Christ, ye are circumcised with the circumcision made without hands, in putting off this Body of the sins of the flesh by the circumcision of Christ, buried with him in Baptism, wherein also you are risen with him, through the faith of the Operation of God, who hath raised him from the dead.* Bellarmine declares expresly, that this Truth is known of all, *De sacram. lib. 2. cap. 10.*

But behold the Ordinance of Circumcision, Gen. 17. 12. *Every child that is eight days old, shall be circumcised among you* Lev. 12. 3. *In the eighth day the flesh of his foreskin shall be circumcised.* Note, that God doth not say, if it be not in case of necessity. But if Salvation had been tied to Circumcision, God who is Witdom it self, had ill provided for the Salvation of Infants. This Law had been very cruel for them, for how many Infants dye before the eight day?

Joshuah 5. 5. *All the people that come out were circumcised, but all the people that were born in the Wilderness by the way as they come forth out of Egypt, them they had not circumcised.* Note, that the Children of Israel were in the Wilderness for the space of forty years. But is it likely, that all the People that had not Circumcision, and that died in that time, were all deprived of Eternal Salvation?

2 Sam. 12. 22, 23. *David comforting himself upon the death of his child; saith, While the child was yet alive, I fasted and wept; for I said, who can tell whether*

whether God will be gracious unto me ; that the child may live ? but now he is dead, wherefore should I fast, can I bring him back again ? I shall go to him, but he shall not return to me. There can be no reply made to this Example, for this Child died the seventh day, verse 18. and yet he was not circumcised. Nevertheless David does not believe him to be in Hell, or in Limbus, but in the place of the blessed, which he also himself breathed after.

Note, That all the Women and Children of *Israet* were not capable of Circumcision. Nevertheless it would be a prodigious thing to imagine that all the Women that lived under the old Testament, shall never see God.

CHAP. LXIII.

Of the Presence of Jesus Christ upon Earth.

That our Lord Jesus Christ is in the midst of us with his corporal Presence. Council of Trent. Sess. 13. Bellarmin. De Sacr. Euchar. lib. 1. cap. 1. & 3.

CONTRARY to that which is written, Acts 3. 21. *Whom the Heaven must receive until the time of the restitution of all things, which God hath spoken by the mouth of his holy Prophets since the World began.* Note, that the Heavens must retain Jesus Christ until the end of the World, in respect of his Humanity, and

and by consequence it is false, that the Priests have him in their hands.

Matt. 26. 11. *The poor ye have always with you, but me ye have not always.* If Jesus Christ is found every where, where they sing Mass, we shall have him always with us, and much more than the Apostles had him. It is not enough to say, that Jesus is with us no more in the same manner, as he was with them; for he pronounceth these Words upon occasion of a certain Woman that had poured upon his Head a box of Perfume of great price, with which his Disciples being angry, said, *To what purpose is this waste? for this ointment might have been sold for much, and given to the poor,* ver. 8, 9. But if Jesus Christ be in the midst of us, in the sense in which the Church of Rome takes it, the Disciples might answer him, *Lord, we shall have thee with us, as long as we shall have the poor; and this cost which this poor woman hath been at, is nothing in comparison with that which shall one day be laid out, in hanging the streets with tapestry, in decking the altars, in inclosing thee in rich and costly pixes, and in setting thee up in stately and magnificent Mansions.*

John 16. 28. *I came forth from the father, and am come into the world; again I leave the World and go to the father.* Note, that Jesus Christ hath left the World in respect of his bodily presence, but as for his spirit, he says in St. Matt. 28. 20. *I am with you always, even unto the end of the world.*

Cap. 14. 16. *I will pray the father and he shall give you another comforter, that he may abide with you for ever.* Note, that if we have Jesus Christ always with us, we should have no need of a Comforter to comfort us for his absence.

Ver. 23. *If a man love me, he will keep my words, and my father will love him, and we will come unto him*

him and make our abode with him. Note, that the Father cannot come unto us with a bodily presence; for he is a spirit, *John 4.* Why is it then that the Son without being present in Body, may not come unto us likewise, as well as the Father by his Eternal Divinity?

Eph. 3. 17. Christ dwelleth in your heart by Faith. Note, that the Habitation of Christ in us is spiritual; seeing that he is in our Hearts by Faith.

2 Cor. 5. 16. Henceforth know we no man after the flesh, yea tho we have known Christ after the Flesh, yet we now henceforth know him no more. Note, that we do not know our Lord Jesus Christ in a Bodily or carnal manner, but we know him by Faith and in Spirit, and we are not like the Disciples of the Prophet *Elijah*, who sought on Earth for their Master whom God had taken up into Heaven, *2 Kings 2.*

Coloss. 3. 1. If ye be risen with Christ, seek those things that are above, where Christ sits at the right hand of God. Note, that Jesus Christ ought to be sought at the Right Hand of God, and not in the Hands of a Priest, or upon an Altar.

We Read that Jesus Christ was taken up from the Earth, and that he is Ascended into Heaven; but we do not apprehend that he will Descend hither again until then, when he will come to Judge the Quick and the Dead.

Matt. 24. 26. Wherefore if they shall say unto you, behold he is in the desert, go not forth; behold he is in the secret chambers, believe it not. Note, that the Greek word signifies Boxes or Cupboards. For this reason it is that when the Priest says that they have Jesus Christ in their hands, that they carry him through the streets, that they keep him in a Pix or Box, we do not believe it.

CHAP. LXIV.

That the Body of Jesus Christ is in many places invisible and Impalpable, that is, not to be seen or felt. Council of Trent. Sess. 13. Bel-larm. de Euchar. lib. 3. cap. 3 & 4.

Contrary to that which is Written, Hebr. 2. 17. *In all things it behoved him to be made like unto his brethren.* Note, that Jesus Christ is like unto us in all things, except sin. Therefore his Body is visible and Circumscrib'd in a place as ours are. But if he be in many places together, he must have many Bodies.

* Matt. 28 5, 6 *The angel answered and said unto the Women, fear not ye, for I know that ye seek Jesus which was Crucified, he is not here, for he is risen.* Note, that if according to the Church of Rome, the Body of Jesus Christ was in many places at the same time, the reason of the Angel had not been good; For Jesus Christ might be risen, and be at the same time in the Sepulcher.

Luke 24. 39, 40. *Our Lord Jesus Christ after his resurrection, speaks thus to his Disciples. Behold my hands and my feet, that it is my self, handle me, and see me, for a spirit hath not flesh and bones, as you see me have; and when he had thus spoken, he shewed them his hands and his feet.* See here Jesus Christ that after his Resurrection he had his flesh visible and palpable, as it was before. The Resurrection having brought Glory to his Nature, but not abolished it. From whence we Argue thus; That which hath neither Hands nor Feet, nor Flesh nor Bone, cannot be the Natural Body of Jesus Christ. But that which the Priest holds in the Mass, has neither Hands nor Feet,

Feet, nor Flesh, nor Bone, as we perceive by our sight and feeling. Therefore it neither is, nor can be the Natural Body of our Lord Jesus Christ.

John 20.27. *Then saith he to Thomas, Reach hither thy fingers, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing.* Note, that in that which the Priest holds, we can neither feel nor see the Wounds of the Hands and Side of Jesus Christ; Seeing in that which they hold, both the Hands and Side, and all the other parts of the Body are under one point. Therefore it is another Jesus Christ, and not the true one. If it be in the Mass, he must have many Bodies; for that Body which is there, cannot be the Body which was Crucified at Jerusalem, and is now in Heaven.

Mat. 24.27. *For as the lightning cometh out of the east, and shineth even unto the west! so also shall the coming of the son of man be.* Note, that Jesus Christ is so Glorious, that in every place where he is, you may perceive the rays of his Glory. But there are no rays of his Glory in the wafer of the Sacrament.

Acts 1.10,11. *And while they, (the Apostles) looked stedfast toward Heaven, as he went up, behold two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven.* Note that he Ascended into Heaven in a visible manner, and so is to descend again; and they will have it that he descends upon Earth in a manner invisible.

Rev. 1. 7. *Behold he cometh with clouds, and every eye shall see him, and they also which pierced him.* And we Read of no other time or manner of his coming again. But in the Mass no eye of the body can see Jesus Christ; and the Priests themselves that brag of the making him come down thither, dare not say that they see him there.

CHAP.

C H A P. LXV.

Of Transubstantiation.

That after the Consecration, there is no more of the Bread and Wine of the Sacrament in the Lords Supper. Council of Trent. Sess. 13. cap. 4. Can. 2. Bellarm. de Euchar. lib. 3. cap. 18.

A Gainst that which was written, *Matt. 26. 29.* Where Jesus Christ distributing the Cup to his Apostles, pronounceth these words. *I say unto you, I will not drink henceforth of this fruit of the vine, until the day when I drink it new with you in my Fathers kingdom.* Note, That Jesus Christ had given thanks, when he calleth that the fruit of the Vine, which he drank with his Apostles. And he calleth it the fruit of the Vine, to teach us, That it is truly Wine in substance, which we drink in the Holy Supper.

1 Cor. 10. 16. The bread which we break, is it not the communion of the Body of Christ. Note, That, when to prove to our Adversaries, that what we Receive in the Holy Supper is Bread in substance, we alledg the Holy Scripture which often calls it Bread, they are wont to reply, that by Bread we ought to understand Jesus Christ himself, who calls himself the *living bread, and the bread which cometh down from Heaven, Joh. 6.* But see here a passage that cuts the Throat of this Error; for the Bread of which the Apostle speaks of, is the Bread which we break.

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But we do not break the substance of the Body of Jesus Christ; Therefore the Bread of which the Apostle speaks, is not the substance of the Body of Jesus Christ. Add to this, That the Apostle expressly distinguishes the Bread from the Body of our Lord Jesus Christ, in saying, *The bread which we break, is it not the communion of the body of Christ?* Do you not see plainly, that the communion of a thing is not the very thing it self, but an accident belonging to it? And by consequence that there is an essential difference between the Bread which we break, and the Body of our Lord.

Verf. 17. *For we being many, are one bread, and one body, for we are all partakers of that one bread.* As you have seen that it is bread, to the time of its being broken; so observe moreover, it is Bread in the participation.

Chap. 11. 23, 24, 25, 26, 27, 28. *For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, in the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lords death till he come: wherefore whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup.* Note, That Jesus Christ gave to his Apostles that which he took, and which he blessed. But he took and blessed the Bread. Note moreover, That the Apostle four times calls it Bread, which we break, and which we eat, in the Supper. But we do not break, nor eat it, till after the Consecration.

CHAP.

CHAP. LXVI.

That the substance of Bread and Vine is changed into the proper substance of the Body and Blood of Christ. Council of Trent. Sess. 13. cap. 4. Can. 2. Bellarm. de Euchar. lib. 3. cap. 18.

CONTRARY to that which is written, *Luke 22. 19. Jesus Christ took bread, and brake it, and gave unto them, saying, This is my body which is given unto you, this do in remembrance of me.* Note 1. That our Lord does not say, *Let this be changed and transubstantiated into my body, as God spake in the creating of the World, let there be light.* Note 2. That our Lord does not say, *This shall be my body*; but that he saies, *This is my body.* But according to the belief of the Church of Rome it should have been, *This shall be my Body.* For they say, that it is not the Body, till after the Priest has pronounced the last syllable of these five words, *Hoc enim est corpus meum.* Note 3. That the Bread remaining Bread becomes the Body of Jesus Christ, even as the Rock in the Wilderness, which was struck by *Moses*, remained a Rock, and was not transubstantiated; Notwithstanding it is said, that *That Rock was Christ*; and as the Cup remaineth a Cup, such as it was, notwithstanding it be called *The New Testament.* Note 4. That the Body of Jesus Christ is in the Sacrament, in the same manner as it is broken there: But it is broken only Sacramentally. Note 6. That a remembrance is not of things present.

Ver. 20. *Likewise also the cup after supper, saying, This cup is the new Testament in my blood, which is shed for you.* Consider well these words, and you will find the Confutation of this Error, and the necessity of interpreting these words of our Saviour in a figurative manner. For 1. To speak properly and literally, the Cup is not the *New Testament*. 2ly, The Cup is not transubstantiated, neither into the *New Testament*, nor into the Blood of Christ; for it remains a Cup. 3ly, That which is in the Cup, cannot be called literally, the *New Testament*, any more than the Cup it self: For the Wine is not the *New Testament*. 4ly, Even the very Blood of Jesus Christ cannot any more properly be, called the *New Testament*: And indeed our Lord distinguisheth expressly the one from the other, *This Cup is the New Testament in my Blood*. To conclude, it cannot be in substance the Blood, which was shed upon the Cross for the Remission of our Sins. For we do not read that the Blood which went out of the Veins of Jesus Christ, did ever return thither to be shed again. But it is here in Sacrament and Commemoration.

Mark 14 23, 24. *And he took the cup, and when he had given thanks, he gave it to them; and they all drank of it. And he said unto them, This is my Blood of the New Testament.* Note, that the Apostles had drank then, when Jesus Christ said, *This is my Blood*; so that if by virtue of these words a Transubstantiation was made, the Wine must be transubstantiated in the Stomach of the Disciples, and not before.

1 Cor. 10. 20. *The things which the Gentiles sacrifice, they sacrifice to devils, and not to God, and I would not that you should have fellowship with devils.* Note, That as Idolaters have fellowship with Devils, without having the substance of the things sacrificed to Idols, being turned into the substance of De-

vils ; So believers may have fellowship with Christ without the substance of Bread and Wine being turned into the substance of the Body and Blood of Jesus Christ.

Chap. 11. 26. *For as often as you eat this bread, and drink this cup, ye do shew the Lords death till he come.* We argue thus from these words of the Apostle. That which was instituted, because of the absence of something, and which ought not to be celebrated but during his absence, cannot be the thing it self, to speak properly. But that which we Eat and Drink in the holy Supper, was instituted, because of the absence of Jesus Christ, which ought not to be celebrated, but during his absence : Therefore to speak properly, it cannot be Jesus Christ himself. Note, That the Scripture tells us, that Christ was *made of the seed of David*, Rom. 1. 3. and that he *was made of a Woman*, Gal. 4. 4. But it is never said in any place, that Jesus Christ was made of bread. These are the Chimæra's and Fancies of the Spirit of lying.

Note, That figurative Expressions are very common in Scripture, wherein the name of the thing signified, is given to the Sign. It being usual in the Hebrew Language to say, things are that which only they signify and represent. *As Gen. 41. 26. the seven good kine are seven good years, and the seven good ears of corn, are seven years.* Thus Circumcision is called, *the Covenant*, Gen. 17. 9. which was the sign or token of the Covenant.

Our Saviour says, *I am the door*, Joh. 10. 9. And, *I am the true vine*, John 15. 1. (Which the Church of Rome would have mightily triumphed in, if it had been said, This is my true Body) ; yet none takes these expressions properly.

CHAP. LXVII.

Of the Communion of Jesus Christ.

That Jesus Christ might be received by the mouth of the Body. Council of Trent. Sess. 13. Cap. 8. Can. 8.

Against that which is written, Joh. 6. 27, 28, 29. Labour not for the meat that perisheth, but for that meat which endureth unto everlasting life, which the son of man shall give unto you; for him hath God the Father sealed. Then said they unto him, What shall we do that we may work the works of God? Jesus answered, and said unto them, This is the work of God, that ye believe in him whom he hath sent. Note, That the Jews asked Jesus Christ of the manner of partaking of this holy Food. This is the very question also between us and our Adversaries; Jesus Christ answers, that the work which they ought to do, is to believe in him. This is our belief likewise.

Verse. 35. And Jesus said unto them, I am the bread of life; he that cometh to me, shall never hunger; and he that believeth on me, shall never thirst. It is impossible to speak more clearly, that the way to eat and drink Jesus Christ, is to believe in him; for to come unto Jesus Christ, and believe in him, is one and the same thing; as a famous Jesuit is constrained to acknowledg, Maldonate in John 6. 35. Do not prepare your Teeth and your Belly for it, but believe in him, and you have eaten him.

Verse 36. *But I said unto you, that ye have also seen me, and believed not.* As in the verse aforegoing, Jesus shewed, that it is by Faith that we eat his Flesh, and drink his Blood. So, now he gives us to understand that, that which hinders our having Communion with him, is our unbelief. To approach Jesus Christ without Faith, is to come to a Fountain without a Vessel to take up the Water there.

Verse 53. *Verily; verily I say unto you, Except ye eat the flesh of the son of man, and drink his blood, ye have no life in you.* But many are saved who do not eat Jesus Christ with the Mouth of the Body, as the Thief that was converted upon the Cross. It must needs be then, that they eat the Flesh of Jesus Christ, and drink his Blood in the manner which we teach, that is Spiritually, and by Faith.

Verse 62. *What and if ye shall see the son of man ascend up where he was before.* Note, That Jesus Christ speaks of his Ascension into Heaven, to the end that no Person should imagine to have his natural Body here below on earth, for to be able to swallow it down the Throat.

Verse 63. *It is the spirit that quickneth, the flesh profiteth nothing. The words which I speak unto you, they are spirit, and they are life.* Note, That tho the whole Mass of the Flesh of Jesus Christ should enter into our Bodies, it would be unprofitable to us; but his Spirit being united to our Spirits, regenerates them, and applies to them the merit of the Flesh which hath been given upon the Cross for the Life of the World, ver. 51.

Chap. 7 37-38. *In the last day, that great day of the feast, Jesus stood, and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.* Note, That we eat Jesus Christ in the same manner as we drink him. But
you

you see that we drink him by Faith, and all the Doctors of the Church of *Rome* agree in it: Therefore we eat him also by Faith.

1 Cor. 10. 3, 4. *And they did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that spiritual rock that followed them, and that rock was Christ.* Note, The Apostle speaks of the Fathers of the *Old-Testament*, who could neither eat nor drink Jesus Christ otherwise than in a spiritual manner, seeing that Jesus Christ was not yet incarnate.

Ephes. 3. 17. *Christ dwelleth in your hearts by faith.* Note, That such as is the habitation of Jesus Christ in us, such is the reception of him, both one and the other are spiritual.

CHAP. LXVIII.

That the wicked and damned souls may eat the flesh, and drink the blood of Jesus Christ.
Council of Trent. Sess. 13. cap. 8. Bel-
larm. *de Euchar. lib. 1. cap. 7.*

Against that which is written, *Matt. 7. 6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine.* The Ordinances of our God are drawn according to the model of his actions. If he forbids us to give that which is holy unto Dogs; what appearance is there, that he who is the Holy of Holies, and the Stone elect and precious, should give himself unto them that blaspheme against him, and wallow in the filth of sin? *Dan. 9*
1 Pet. 2.

Joh. 6. 51. *I am the living bread, which came down from heaven; if any man eat of this bread, he shall live for ever.* But the wicked do not live for ever. They may well enough then eat of the Bread of the Holy Supper. But they do not eat of the true Bread which came down from Heaven, and which was given for the life of the World, because they do not believe in him: For to eat this Bread, is to believe in him.

Verse. 56. *He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.* But the wicked do not dwell in Jesus Christ, and Jesus Christ does not dwell in them. The wicked then do not eat the flesh of Jesus Christ, nor drink his Blood.

Verse 57. *As the living father hath sent me, and I live by the father; so he that eateth me, even he shall live by me.* But the wicked do not live by Jesus Christ; therefore they do not eat Jesus Christ.

CHAP. LXIX.

*Of the taking away the Cup from
the People.*

*That the Christian people, for whom Jesus Christ
hath shed his Blood, ought not to have the use
of the Cup. Council of Constance, Sess.
13. Council of Trent. Sess. 21. Can. 1. 2.
Bellarm. de Euchar. lib. 4. cap. 20, &c.*

Against that which is written, *Matt. 26. 27.*
*And he took the cup, and gave thanks, and
gave it to them, saying, Drink ye all of it.* Note,
That the Apostles were not there at the Supper, in
the quality of Apostles. But Jesus Christ did the of-
fice of a Pastor, and they were the Flock. Note
2dly, That those very persons, who, according to
the Maxims of Rome, represent the Apostles, yet do
not communicate under both kinds as the Apostles
did. There is none with them that drinks of the
cup, but he who represents Jesus Christ. For ex-
ample: If one Priest consecrates, and twelve other
Priests communicate; there is none that partakes of
the Cup, but only the Priest that consecrates: The
other Priests shall be deprived in like manner as the
people are. See here the very words of the Council
of Trent. *Sess. 21. Can. 2. If any one saith, that the
Church of Rome was not moved by just causes and
reasons, to order that Laicks, and Clergy who do not
celebrate, should only communicate under the species*

of Bread; or that she hath erred herein, let him be accursed.

Verse 28. *For this is my blood of the New-Testament, which is shed for many for the remission of sins.* Note, That the Commandment belongs to all those to whom the reason of the command belongs; and by consequence all the Christian people ought to partake of the Cup: Because that to all Christian people belongeth pardon of Sins by the Blood of Jesus Christ.

Mark 14. 23. *And he took the cup, and when he had given thanks, he gave it to them, and they all drank of it.* Note, That as Jesus Christ said, *Drink ye all of this*; so it is expressly observed, that they did all drink of it. It is not without a Mystery that this communion of *All* is observed touching the Cup, and not touching the Bread. The Spirit of God was willing to forewarn us against the abuse that was to come, and to render men thereby wholly inexcusable.

Joh. 6. 52. *Verily, verily, I say unto you, except ye eat the flesh of the son of man, and drink his blood, ye have no life in you.* Note, That our Adversaries believe, that in this place he speaks of the Lords-Supper: And by consequence, they deprive, as much as in them lies, all the poor people of Eternal Life, seeing they do not permit them to drink of the Blood of Jesus Christ.

Note, That under the Old Testament the Israelites had a Sacrament, not only to eat, but also to drink, 1 Cor. 10. 3, 4. *They did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that spiritual rock that followed them, and that rock was Christ.* Why will they render the condition of the Christians worse than that of the Jews? with what boldness do they undertake to separate what God has joyned together?

Verse

Verse 16. *The cup of blessing which we bless, is it not the communion of the blood of Christ.* Why will they hinder the Christian people from the Communion of the Blood of Jesus Christ?

Verse 17. *For we being many are one bread, and one body; for we are all partakers of that one bread, and of that one cup.* As it is added in the Popish Bible of Lovain, translated from the vulgar Latin. Though these last words, *And of that one cup* be not to be found in our Bible, nor in those Greek Copies which are in our hands. So that they must needs be in some Copy which we have not seen; or it is plain that they were added then, when the people did still communicate under both kinds. And by an admirable Providence of God they remain there, for ever to stop the mouth of our Aversaries. They thrust themselves through with their own Swords.

Chap. 11. 15. *This cup is the New-testament in my blood.* Note, That those who have part in the Covenant, ought to have part in the Seals of the Covenant. But all Believers have part in the Covenant; therefore they ought to partake of the Cup which is the Seal of the Covenant.

Do this, as oft as ye drink it, in remembrance of me. Note, That all those who ought to celebrate the memory of the Death and Passion of Jesus Christ, ought to partake of the Cup. But all true Christians ought to celebrate for ever the memory of the Death and Passion of Jesus Christ: And consequently they ought all to partake of the Cup.

Verse 26. *For as often as ye eat this bread, and drink this cup, you do shew the Lords death till he come.* All those for whom Christ died, are obliged to shew his Death. But he died not only for the Pastors and Ministers of the Gospel, but also for the people.

Verse 28. *But let a man examine himself, and so let him eat of that bread, and drink of that cup.* Note, That every Believer is obliged to prove himself, and examine his Conscience; so every Believer ought to drink of that Cup, as well as to eat of that Bread.

Note, That the Church of *Rome* allows the Cup to Kings, at least at the day of their Consecration; as if the Souls of great ones were more precious before God, than the Souls of the common people; as if Jesus Christ had not redeemed us all by one and the same Blood. Add to this, If Kings and Priests ought to have the Cup, it belongs to us all. For Jesus Christ hath *made us kings and priests to God the Father*, Rev. 1. 6.

CHAP. LXX.

Of the MASS.

That the Mass is not only a commemoration of the Sacrifice of the Cross; but that the Priests really offer there the Body and Blood of Jesus Christ for a Sacrifice propitiatory, for the remission of the Sins of Quick and Dead. Council of Trent, Sess. 22. Can. 1, 2. Can. 1, 2, 3. Bellarm. De Missa. lib. 1. cap. 5.

Against that which is written, Heb. 5. 4. *No man taketh this honour (of being a Priest, or a Sacrificer) to himself, but he that is called of God, as was Aaron.* But where hath Jesus Christ ordained sacrificers of his Body? Or where has he said. Offer me for a Sacrifice propitiatory for the remission of the sins of quick and dead?

1 Cor. 11. 26. *As often as ye eat this bread, and drink this cup, you do shew the Lords death until he come.* Note, That the Holy Supper is instituted to shew the death of Jesus Christ, and not to Sacrifice him.

Observe also, That then, when the holy Supper was instituted, Christ was at Table, and not near an Altar; That he offered nothing to God, but distributed the Bread and Wine to his Disciples. Read the whole Institution entire, and you will find there, neither the elevation of the Host, nor the adoration of

of the Sacrifice, nor any thing that cometh near to the ceremony of the Mass.

Heb. 7. 23, 24. *They truly (under the Law of Moses) were many priests; because they were not suffered to continue by reason of death. But this man (Jesus Christ) because he continues for ever, hath an unchangeable priesthood.* Note, That the Priesthood of the Church of Rome has all the same defects as the Priesthood of the Law of Moses; For the Priests succeed one another, as the Priests and Levites did of old. But Jesus Christ living for ever, has no need of a Successor or Vicar to exercise his charge.

Verse 25. *Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.* Note, That the Priesthood of Jesus Christ does not only consist in the oblation which he made for us on the Cross, but in that, that he prays for us, and applies to us the infinite merit of his death: So that there is no need of another Sacrifice, or of the repeating of the old.

Verse 26, 27. *For such an high priest became us, who is holy, undefiled, harmless, separated from sinners, and made higher than the heavens. Who needeth not daily as those high priests, to offer up sacrifice, first for his own sins, and then for the peoples; for thus he did once, when he offered up himself.* Note, That those who have need to offer for their own sins, are not fit to offer Sacrifices for the sins of others. Let the Priests then be gone from the Altars; Jesus Christ hath sufficiently done this in once offering himself.

Chap. 9. 11, 12. *But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goats and calves, but by his own blood he entered in once,*

once, into the holy place, having obtained eternal redemption for us. Note, That the Blood which Jesus Christ shed upon the Cross, is of eternal efficacy, and infinite merit : So that there is no need to have the oblation repeated to compleat what was then done ; and that we may have part in that his Sacrifice, there is no need to Sacrifice him again ; But we ought to embrace him by Faith and Repentance.

Verse 13, 14. *For if the blood of bulls, and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh ; how much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God ?* Note, That Jesus Christ is the Priest, the Altar, and the Sacrifice without spot, that redeemeth and sanctifieth us.

Verse 22. *Almost all things are by the law purged with blood, and without shedding of blood there is no remission.* But in the Mass there is no shedding of Blood : Therefore in vain do they hope to obtain remission of sins by it.

Verse 25. *Jesus Christ doth not offer himself often, as the high priest entreth into the holy place every year with the blood of others.* All those that say Jesus Christ offers himself every day, do expressly contradict the Apostle, who says, That Jesus Christ does not offer himself often. But those of the Church of Rome say, That Jesus Christ offers himself every day in the Mass by the hands of the Priest : Therefore they expressly contradict the Apostle, who says, *He doth not offer himself often.*

Verse 26. *For then must he often have suffered since the foundation of the world ; but now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself.* Note, That the
Apostle

Apostle joyns sufferings and the offering together. If Jesus Christ does not suffer often, he doth not offer himself often: But Jesus Christ does not suffer often, therefore he does not offer himself often, having put away Sin by that once offering of himself. For Christ *being raised from the dead, dieth no more, death hath no more dominion over him.*

Verse 27, 28. *As it is appointed unto men once to dye, but after this the judgment; so Christ was once offered to bear the sins of many. And unto them that look for him, he shall appear the second time without sin unto salvation.* After this there remains no more difficulty; To offer Jesus Christ who has been offered, is as if you should kill a man that is dead.

It is vain, that they distinguish between a bloody and unbloody Sacrifice, and between a Sacrifice of Impetration and Application; for as one man does not dye divers sorts of death, so neither can Jesus Christ be sacrificed divers ways. And as there is nothing that comes between the death and judgment of a Man; so between the Oblation which Jesus Christ has made of his Body upon the Cross, and his return to judge the quick and the dead, there cannot be imagined another sacrifice of Jesus Christ.

Chap. 10. 1, 2. *For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect. For then would they not have ceased to be offered; because that the worshippers once purged, should have had no more conscience of sins.* Note, That the Mass hath the same defects, which the ancient Sacrifices had; for which reason we fight against it with the argument of the Apostle. A Sacrifice which is often repeated, cannot sanctifie those
that

that address themselves to it. But the Mass is a Sacrifice often repeated. Therefore the Mass cannot sanctifie those that address themselves to it.

Chap. 10. 10. *By the which will we are sanctified thorough the offering of the body of Jesus Christ once for all.* To repeat this oblation, is manifestly to accuse it of insufficiency. It is to undertake to overthrow the Cross of Jesus Christ.

Verse 14. *For by one offering he has perfected for ever them that are sanctified.* One only Offering of Jesus Christ hath accomplished the work of our Redemption; and ten thousand Masses cannot give assurance of Salvation to a guilty Conscience.

Ver. 17, 18. *Their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin.* Where there is Remission of Sins, there is no more offering for Sin; but in the Cross of Jesus Christ there is Remission of Sins; therefore there is no more offering for Sin. And consequently the Mass is an humane Invention.

Verse 19, 20, 21, 22. *Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us through the vail, that is to say, his flesh; and having a high Priest over the House of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.*

Note, That while the chief Priest was in the Sanctuary, there was never any Sacrifice offered, *Lev. 16.* But Jesus Christ is entred into Heaven, prefigured on the Sanctuary, *Heb. 9.* Therefore whilst Jesus Christ is in Heaven, there ought to be no other true and proper Sacrifice offered.

Note moreover, That in all the New Testament, there is not only not any Passage which says, that Jesus Christ hath ordained Priest or Sacrificers of his Body,

Body, but also the Pastors and Ministers of the Gospel, are never in particular called Priests. But this quality is given in general to all the Christian People; because of the Prayers and giving of Thanks which they offer to God by Jesus Christ.

1 Pet. 2. 5. Ye also (he speaks to all Believers) as lively stones are built up a spiritual house, an holy Priesthood to offer up spiritual sacrifices by Jesus Christ, ver. 9. Ye are a chosen Generation, a royal Priesthood, an holy Nation, a peculiar People, that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.

Rom. 12. 1. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Note here, Reader, That the Sacrifice of Christians consists in offering themselves to God by a good Life, and not in offering Jesus Christ, who being himself once offered upon the Cross, is now at the right hand of God, where he makes Intercession for us

Heb. 13. 15. By him therefore let us offer the Sacrifice of praise to God continually; that is, the fruits of our lips, giving thanks to his Name.

Revel. 1. 6. Unto him that loved us, and washed us from our sins in his own blood, and hath made us Kings and Priests unto God, and his Father, to him be glory and dominion for ever and ever. Amen.

The Prejudices of the Church of Rome.

That the Doctors of the Church of Rome does alledg against us the very same prejudices which the Pharisees alledged against our Lord Jesus Christ.

IN this miserable Age we have the happiness to be rendred comformable to the Son of God, for we suffer for the very same Quarrel, and we fight for the very same Cause. And what is more, we are attacqued with the like Injustice, and we defend our selves with the same Weapons.

SECTION I.

They accuse us of Novelty.

First of all, They accused the Doctrine of our Lord Jesus Christ of Novelty, as we are taught, Mark 1 27. *They question among themselves, saying, What thing is this? What new Doctrine is this?* And Acts 17. 19. St. Paul being brought to Aripagus, they demanded of him; *May we know what this new Doctrine, whereof thou speakest, is?* This is the old tone
of

of our Adversaries , who call us new upstarts , and say that our Doctrine is new.

But Jesus Christ said to those great followers of Antiquity, *From the beginning it was not so.* This is our defence at this day, when they object to us, that for so many years Mass hath been Sung , Purgatory believed, Images have been worshipped, and Innovati-
on of Saints has been practiced. We answer with the Son of God, *From the beginning* (that is, from the time of the Prophets and Apostles) *it was not so.* We have the Holy Scripture on our side, which is a far more certain Antiquity. Would you know then, how long our Religion hath been in the World? Count the Ages which have been past, since the Apostles times. For we do not believe any thing to be necessary to Salvation, which was not believed and taught by those men inspired from above , and by whom it pleased God to reveal to us the mystery of his Kingdom.

SECTION. I.

They say we are Persons of an obscure Original.

THe Pharisees said of our Lord Jesus Christ, that he was a Person of an unknown Original. *We know that God spake unto Moses; as for this fellow, we know not from whence he is*, Joh. 9. 29. This is the ridiculous Exclamation of the Church of Rome, Who are you? Are you come out of the Caverns of Geneva? We know St. Peter and St Paul, we make mention of them in all our Bulls: But as for you, we know not who you are.

Our Saviour said to the *Jews*, *Search the Scriptures,* for in them you think ye have eternal life, and they are they which testify of me, and there is one that accuseth you, even Moses whom you trust, for he wrote of me, Joh. 5. 39, 45, 46. In like manner we say at this day to the Communion of Rome, The Doctrine which we teach in the Name of the Son of God, will shew you who we are. Read the Gospel, and there you will find the beginning and model of our Religion. Saint Peter and Saint Paul, in whom you put your trust, are those who will accuse you. For if you believe St. Peter and St. Paul, and the other Apostles of the Lord Jesus, you will also believe the truth which we Preach. For that which we publish and profess, has been written by those excellent Organs of the Spirit of God. But there is not the least word spoken by them, of all those wicked Doctrines, of all those vain Ceremonies, nor of all that false Service which we have banished out of our Churches.

SECTION III.

They require us to render a Reason of our Call.

JESUS Christ was demanded a reason of his Call. *When he was come into the Temple, the chief Priest, and Elders of the People came unto him, when he was teaching, and said, By what authority dost thou do these things, and who gave thee this authority? Matt. 21. 23.* The same question is continually put to us, Where is your Commission? Who gave you authority to Preach against the Church of Rome, and to discover its Errors?

And

And Jesus answered, and said unto them, *I also will ask you one thing, which if you tell me, I in like-wise will tell you by what authority I do these things. The Baptism of John whence was it? from Heaven, or of men? And they reasoned with themselves, saying, If we shall say, From Heaven, he will say unto us, why did ye not believe him? But if we shall say, Of Men; we fear the People, for all hold John as a Prophet*, ver. 24, 25, 26. In like manner we offer to render a reason of our call, when our Adversaries shall have answered to the demand which we have made for these many years past; Whence comes the Priesthood of the *Romish Church*? From God, or of Men? Was it Jesus Christ that established Priests to offer his Body for a Sacrifice propitiatory, for the Remission of Sins of Quick and Dead? Or, is it the Priests that have put themselves into this charge? Certainly, as the Pharisees could not give an answer to our Lord Jesus Christ; neither hitherto have Doctors of the Church of *Rome* been able to answer to our Question. And they are no less in pain than the Pharisees were of old. If they say, that their Priesthood is from above, they will be obliged to shew it in the Scripture, and to prove that the Apostles sang Mass; But this will be impossible for them to do. If they say that their Priesthood is of Men, and that the Mass is an humane Invention, and that many Popes have brought in several Pieces to make up the whole, they are afraid to discover this their shame before the multitude. For hitherto the poor People have believed that Jesus Christ hath ordained Priests to be Sacrificers of his Body, and that the Apostles have Sung Mass.

S E C T. IV.

They require Miracles of us.

They required Miracles of Jesus Christ; *The Pharisees also with the Sadduces came, and tempting, desired him that he would shew them a sign from Heaven, Mat. 16. 1. And the multitude in St. John, Chap. 6. 30. What sign shewest thou, that we may see and believe thee? what dost thou work?* This Question is almost always in the mouth of the Doctors and People of the Church of Rome; where are your Miracles? What extraordinary work do you do to be believed?

Jesus Christ answers the Pharisees, *A wicked and adulterous generation seeketh after a sign, and there shall no sign be given unto it, but the sign of the prophet Jonas, Mat. 16. 4.* This is our Answer at this day, A Generation which hath stop't the Ear and Heart against the Word of God, confirmed by so many ancient Miracles, and Sealed with the Blood of so great a number of Martyrs, demandeth yet more Miracles. But there shall be no Miracles given unto it, but the Miracles of Jesus Christ, and his Apostles. For since we teach no other Doctrine than the Doctrine of Jesus Christ, and his Apostles; We may say of good right, that their Miracles are our Miracles, and that they Authorise our Belief; our coming is not like that of the Son of Perdition *with all power, and signs, and lying wonders, 2 Thes. 2. 9.* That is one mark of the Beast, to do great wonders; *So that he maketh fire come down from Heaven on earth, in the sight of men, Rev. 13. 13.*

S E C T. V.

They object against us the Tradition of the Ancients.

THe Tradition of the Ancients was objected to our Lord Jesus Christ. Then came to Jesus Scribes and Pharisees which were of Jerusalem, saying, *Why do thy disciples transgress the traditions of the elders, for they wash not their hands when they eat meat,* Mat. 15. This is that which our Adversaries object against us to all manner of purposes; they speak of nothing to us, but of Tradition and Antiquity.

Jesus Christ answers the Pharises; *Why do you also transgress the commandment of God by your traditions?* After the same manner we address our Answer to our adversaries. They demand of us, why do you transgress the Tradition of the Ancients? Why have you not Images in your Churches? We answer; Why do you also by your Tradition transgress the Command of God, which saith, *Thou shalt not make to thy self any graven image, nor the likeness of any thing, &c. Thou shalt not bow down to them, nor worship them, &c.* Yet again they say unto us, Why do you transgress the Tradition of the Ancients? Why do you not observe our distinction of Meats? But we answer them; Why do you also by your Traditions transgress the Commands of the Apostle? *Whatsoever is sold in the shambles, that eat, asking no question for conscience sake,* 1 Cor. 10. Thus they say unto us; Why have you no Pope, nor Cardinals? We answer, And why do you transgress the Prohibition of Jesus Christ? *Call no man your master here on earth, for one is your master even*
Jesus

Jesus Christ, and all ye are brethren. So if those that see you Communicate at the Lords Supper, ask, Why do you transgress the Traditions of the Ancients? Why have you no Altars? Why is not the Host Elevated? Why do you not Worship God in the Hands of the Priest? Why do all the People Communicate of the Cup? Answer, And why do you Transgress the Commandment of Jesus Christ? *Drink you all of it, Mat. 26.* And that of his Apostle, *Let a man examine himself, and so let him eat of this bread, and drink of this cup?* Moreover, when you speak of the Altar, of Elevation of the Host, of Worshipping God in the Hands of the Priest, you talk of things that are new, for we see no such things in the Gospel, we will not be wiser than our Lord Jesus Christ, nor do any thing but what he has done; consider how our Saviour Celebrated the Holy Sacrament with his Disciples, and you will see the Pattern and Model of that which is practised in our Churches.

SECT. VI.

They impose upon us, that we make void good works.

JESUS Christ our good Master was accused of a design to abolish all that which was most Holy in the Ordinances of *Moses*. And it was said that the Gospel of his Grace made void the Law, *Acts 6. Rom. 3.* This is the reproach which they cast upon us; They say our Religion is nothing but Libertinism; that we open the door to all manner of dissoluteness; and that to establish Faith, we abolish Works.

Our

Our Saviour said to the Jews, *Think not that I am come to destroy the law, or the prophets ; I am not come to destroy, but to fulfil, Mat. 5. 17. And the Apostle, Rom. 3. 30. Do we then make void the law through faith ? God forbid, yea we establish the law.* It is this at this day which we Answer the Church of Rome. Think not that our Religion will make void any thing which was declared by the Apostles or Prophets. We do not abolish Works by Faith, but on the contrary we establish them; for Repentance towards God, and Faith in Jesus Christ, are things inseparable, *Acts 20.* When we are taught that God is our Father, we are exhorted to render him a Child-like obedience ; *Mal. 1.* When we are told that Jesus Christ hath Redeemed us by his Blood from all iniquity, It is also added, it is for this end, that being purified, we may be to him *a peculiar people, zealous of good works, Tit. 2. 14.* The Gospel which tells us, that an inheritance uncorruptible is provided in the Heavens for us, *2 Pet. 1.* Sayeth also, that God hath prepared good Works, that we should walk in them, *Eph. 2.* To conclude, it is impossible to preach Faith without preaching love, *For true faith worketh by love, Gal. 5. 6.* It is impossible to declare the Grace of God without Sanctification, *For the grace of God which bringeth salvation, hath appeared to all men ; teaching us that denying ungodliness and worldly lusts, we should live godly, righteously, and soberly in this present world, Tit. 2.*

S E C T. VII.

They say we abolish the use of Fasts.

Our Lord Jesus Christ was upbraided by the Jews as an enemy of Fasts, and a lover of Dissoluteness, and the Pleasures of the Flesh. *The son of man came eating and drinking, and they said behold a man gluttonous and a wine-bibber, a friend of publicans and sinners, Mat. 11. 19. Then came unto him the disciples of John, saying, why do we and the Pharisees fast oft, but thy disciples fast not? Mat. 9. 14.* This contest is again renewed in our days; they tell us continually of the Fasts of the Church of Rome, the Abstinence of the Convent; and some are so ridiculous as to publish that we went out of the Church of Rome, that we might dispense with our selves for keeping Fasts. As if our Fathers had had more trouble to keep a Fast, as the *Romish* Prelates fast, than to endure hunger and thirst in cruel Prisons, and from thence to be dragged to punishment. Or as if we might not have a better bargain of Dispensations from Rome, than to expose our Lives, our Goods, and all that we have that is most dear to us in the World.

Jesus Christ answers the Pharisees, *Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken away from them, then shall they fast.* They are the same Reasons which we alledge to our Adversaries. It is not expedient, or seasonable, to have ordinary Fasts which may sometimes fall out in times of joy and prosperi-

But when the Bridegroom is taken away from us, when God has taken away from us joy and gladness, then we think it is a time to fast. And then we fast not after the *Roman* mode, gorging our selves with, delicate Fish, and delicious Wines; but abstaining wholly from all manner of food, without distinction of Flesh or Fish. Add to this, That all our Life ought to be one continual sobriety and abstinence; and the Fast which God principally requires of us, consists in keeping our selves from sin, and giving up our selves to works of Mercy, *Isaiah* 58.

S E C T. VIII.

They reproach us, That the great and learned men of the World are not of our side.

WHen the Pharisees were pressed with the Doctrine of the Son of God, they alledged against it, That no person of Honour or Learning made profession of it. This we see, *John* 7. 46. Where the Officers who were sent to apprehend our Lord Jesus Christ, having been touched with his Words, said, *Never man spake like this man. Then answered them the Pharisees, Are ye also deceived? have any of the Rulers, or of Pharisees believed on him? But this people which knoweth not the law are cursed.* This is a lively Image of the procedure of the new Pharisees towards those who have been touched with the Preaching of our Pastors, and who being overcome with the Power of Truth, are willing to give glory to God. They endeavour to perswade them, that they have been seduced, and that it is the Devill who tempts them. They fight
against

against them with the Authority of the Great and Learned Prelates of the Church of *Rome*. And you know they ask without ceasing, where are our Kings, our Princes, and our learned Men?

Upon this occasion, Jesus answered and said, *I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hast revealed them to babes; even so, Father, for so it seemed good in thy sight, Matt. 13.* This is our comfort at this day, when we see the great and learned Men remain in the Church of *Rome*, whilst God calleth to the knowledg of himself poor People, and of mean Condition. Thus also of old, the noble and great Ones of the Earth, were carried Captives to *Babylon*, whilst the poor People remained in the Land of Promise. *2 Kings 24. For the Lord seeth, not as man sees, for man looketh on the outward appearance, but the Lord looketh on the heart, 1 Sam. 16.* To this purpose speaks the Apostle, *Ye see your calling, Brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the World, to confound the wise; and God hath chosen the weak things of the World, to confound the things that are mighty: And base things of the World, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are. That no flesh should glory in his presence, 1 Cor. 1.* On the contrary, the Spirit of God describes unto us the Pomp and Magnificence of the great Whore, the Power and the Riches of those that drink of the Cup of her Abominations, *Revel. ch. 17, and 18.* God laughs at our empty Grandeurs, and all the Wisdom of Men is folly before God. The proud *Babylon*, that glorifies her self, and liveth deliciously, and saith in her heart, *I set a Queen, and am no Widow, and shall see no Sorrow, Rev. 18.* It shall come to

pass, that in one day shall her Plagues come upon her, She shall be plunged into the depth of the bottomless pit, and the Smoak of her torment shall ascend continually for ever and ever, *For strong is the Lord God, who judgeth her.* - But as for that desolate Flock, which is now the Spectacle of the World; and the Butt against which the Devil and Hell shoot all their fiery Darts: The Son of God has given it this sweet and amicable Word, *Fear not little Flock, it is your Fathers good pleasure to give to give you a Kingdom,* Luke 12. 32.



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